

# THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

Vol. V, No. 12



SEPTEMBER, 1924

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# THE EDITORS' OUTLOOK

**E**NCOURAGED by the great success of American Education Week in previous years, the Bureau of Education of the Department of the Interior, in cooperation with the American Legion and the National Education Association, will promote a fifth national week for education, November 17 to 23, inclusive, 1924.

It is to be hoped that this year a greater effort than ever before will be made by state, county, and city school superintendents to wage a campaign for education that will reach every American home. Preparations for the proper observance of the week cannot begin too early.

As in former years the Bureau of Education will issue special pamphlets and leaflets containing information and suggestions for the use of the various organizations co-operating in the observance of American Education Week.

The following tentative program has been prepared by the Commissioner of Education and representatives of the American Legion and the National Education Association:

## CONSTITUTION DAY

Monday, November 17—"The Constitution—The Bulwark of Democracy and Happiness."

1. Life, liberty, justice, security, and opportunity.
2. How our Constitution guarantees these rights.
3. Revolutionists, communists, and extreme pacifists are a menace to these guarantees.
4. One Constitution, one Union, one Flag, one History.

Slogans—Ballots not bullets.

Master the English language.

Visit the schools today.

## PATRIOTISM DAY

Tuesday, November 18—"The United States Flag is the living symbol of the ideals and institutions of our Republic."

1. The red flag means death, destruction, poverty, starvation, disease, anarchy, and dictatorship.
2. Help the immigrants and aliens to become American citizens.
3. Take an active interest in governmental affairs.
4. Stamp out revolutionary radicalism.
5. To vote is the primary duty of the patriot.

Slogans—America first.

The red flag—danger.

Visit the schools today.

## SCHOOL AND TEACHER DAY

Wednesday, November 19—"The Teacher—the guiding influence of future America."

1. The necessity of schools.
2. The teacher as a nation builder.
3. The school influence on the coming generation.
4. The school as a productive institution.
5. School needs in the community.
6. Music influence upon a nation.

Slogans—Better trained and better paid teachers, more adequate buildings.

Schools are the nation's greatest asset.

Visit the schools today.

## ILLITERACY DAY

Thursday, November 20—"Informed intelligence is the foundation of representative government."

1. Illiteracy is a menace to our nation.
2. An American's duty toward the uneducated.
3. Provide school opportunity for every illiterate.
4. Illiteracy creates misunderstanding.
5. An illiterate who obtains only second-hand information is a tool of the radical.

Slogans—No illiteracy by 1930.

Education is a godly nation's greatest need.

The dictionary is the beacon light to understanding.

Visit the schools today.

## PHYSICAL EDUCATION DAY

Friday, November 21—"Playgrounds and athletic fields mean a strong, healthy nation."

1. A playground for every child.
2. Physical education and health habits for all.
3. Adequate parks for city, state, and nation.
4. Safety education saves life.
5. Encourage sane athletics for all.
6. Physical education is a character builder.

Slogans—A sick body makes a sick mind.

Athletes all.

Visit the schools today.

## COMMUNITY DAY

Saturday, November 22—"Service to community, state, and nation is the duty of every citizen."

1. Equality of opportunity in education for every American boy and girl.
2. Better rural schools.
3. Adequate public library service for every community.
4. A community's concern for education measures its interest in its own future.
5. Good roads build a community.

Slogans—Get acquainted with your neighbor.

A square deal for the country boy and girl.

Children today—citizens tomorrow.

## FOR GOD AND COUNTRY DAY

Sunday, November 23—"Religion, morality, and education are necessary for good government."

1. Education in the home.
2. Education in the school.
3. Education in the church.

Slogan—A godly nation cannot fail.

Ministers of all denominations are urged to preach a sermon on education, either morning or evening. All communities are urged to hold mass meetings. Requests for speakers should be made to the American Legion posts throughout the country for meetings during this week.

The following suggestions are offered for churches, chambers of commerce, labor organizations, women's organizations, fraternal bodies, luncheon clubs, and other cooperating agencies:

1. Urge the mayor to issue a proclamation setting aside this week as American Education Week and asking the people to cooperate.

2. Urge the newspapers to give all space possible to educational matters, articles, editorials, and news material.
3. Urge the merchants to use window displays appropriate for the occasion. Urge them to devote as much space as possible to matters of education in their newspaper advertisements.
4. Ask the moving picture theaters to flash slides on the screen urging the people to visit the schools and study educational questions.
5. Urge program managers of radio broadcasting stations to feature educational addresses and school programs.
6. Have speakers at all public meetings held that week talk a few minutes on the necessity of education.
7. Cooperate with the educational officials and other patriotic, civic, and fraternal organizations.
8. Advertise American Education Week on letterheads and envelopes.
9. Urge ministers of all denominations to preach upon the subject of education, Sunday, November 23, 1924.

**A** RECENT development in projecting thought into the field of race relations has come with the Commission on Race Relations of the Conference on the Christian Way of Life. This Commission proposes to promote discussion of the nature of relations between different racial and national groups in America and to discover methods for conserving goodwill, averting friction and securing better adjustment. Launched upon the theory that race relations are based upon mental attitudes, the Commission proposes to examine conflicting attitudes and beliefs and the facts upon which they are based as a means to the removal of wrong attitudes and their accompanying injustices, suspicions and prejudices. The proposal is not to undertake the usual method of logically worked out surveys made by experts but to create widespread discussion among groups and between individuals, to the end that action will result from these discussions.

The Commission proposes to make available for those participating in the discussion concrete material which will enable them to compare their experience and knowledge with the wider experience and knowledge of others. It is hoped that through such studies and discussions there may be a discovery and examination of specific measures in the light of the ideals and conduct of Jesus and of the history of the Christian Church. In this way there may arise new resources for dealing with the problems involved, and those taking part in these studies may themselves actively choose concrete measures and seek to apply them.

The Commission is now building up a study course of a unique type: A collection is being made of reports of people who have had contact and experience with the problems. They are asked to tell what happened in specific situations. A collection of these "happenings" will be compiled as the material for the study course. These "happenings" will illustrate types of conflict and cooperation between Orientals and whites in America, Mexicans and whites, Jews and Gentiles, and especially between whites and negroes as representing the two largest racial groups in America. The Commission asks that any one who has had such experiences write out and send in<sup>1</sup> exactly what happened under his observation in any

single incident or experience in the street, home, school, church or elsewhere; or he may narrate some extended episode in the solution of which he has felt some concern. The mention of names and places that might cause injury or embarrassment may be omitted so long as sufficient identification is given to make a genuine story. This new Commission on Race Relations is composed of some of the outstanding persons who have been active in the amicable adjustment of race relations in America during the past two or three decades.

**A** N international body for the discussion of world problems, which in point of membership is even more representative than the League of Nations, is the International Student Assembly of New York. The Assembly is composed entirely of students from the universities and professional schools of New York City, and they come from seventy different nations. The germinal idea in the formation of such a body came from perhaps two sources—the League of Nations and a somewhat similar student body formed two years ago in Oxford University, although in important respects it differs from each of these.

The composition of the assembly is what gives it such an extremely international aspect—practically all races, colors, and religions finding representation in its membership. Seventy lands are thus represented by *native student* members. Unlike the Oxford Assembly, the students are not all of one institution, but come from the membership of the Intercollegiate Cosmopolitan Club, an organization of students from all lands who are studying in the colleges and professional schools of Greater New York. Each national group of students is represented by two delegates elected by that group, regardless of the size of the country or the number of students of that nationality resident in New York.

Evidence of the modern is found in the large feminine element, one-third of the members being women students. Quite a few of these are not merely interested spectators, but enter actively into the discussions.

The Assembly does not hesitate to attack vital world problems even though they involve highly nationalistic or racial controversies. It is felt that if these problems cannot be discussed in a calm, frank, and friendly manner by students who are associated together to further international understanding, there can be no hope for the governments of the nations ever coming into friendly conference and agreement.

While the subjects discussed and the opinions disclosed have proved very interesting, the chief significance of the Assembly is the spirit of friendship and frankness in which the discussions take place. The aim of the students is not to let national jealousies, prejudices, and selfish interests determine their stand on the questions discussed, but to give their frank opinion as to what is right, just, and expedient in the settlement of these international problems. Thus have its discussions contributed to the moral disarmament of the world without which actual disarmament can never be achieved. Its efforts will have been abundantly worth while if it challenges the imagination of others and encourages them to believe that a co-operative world is as possible as a cooperative family if the mind and heart are large enough to grasp such a conception.

# HAIL AND FAREWELL

## To Our Friends New and Old

WITH this issue the publication of THE CHURCH SCHOOL magazine ceases, and our many friends are commended to the new International Magazine of Religious Education which begins its career next month under the auspices of the International Sunday School Council of Religious Education. This action of the publishers of THE CHURCH SCHOOL is taken in the interest of complete unity and cooperation, and of the larger ultimate success of the new International Magazine.

Published five years ago when the reaction after the war had set in toward a narrow sectarianism, THE CHURCH SCHOOL was an outstanding example of inter-denominational good will, a pioneer in the field of co-operative religious magazine publication. Three publishing houses, the Methodist Episcopal, the Methodist Episcopal South, and the Congregational, were responsible for its inception. Later, two others, the Christian Board of Publication and the Reformed Church in the United States, joined the enterprise and a new organization was formed for the sole purpose of publishing the magazine, which was called The Church School Press.

The magazine was planned for pastors, superintendents, executives, teachers, parents, directors of religious education, leaders of young people, and others interested in the program of Christian education. It has aimed to deepen and intensify convictions concerning the fundamental character and importance of Christian education; to relate home, church, and school to each other in an effort to unify and increase the influence of each in the religious training of youth; to present and interpret the programs and methods of Christian education in terms of the life contacts of the pupils, having in mind especially such fundamental social relationships as home, school, church, industry, recreation, civic responsibilities; to promote an interdenominational program of Christian education for North America; and to set forth and to interpret the ideals of Christian citizenship and democracy in their relation to the total program of Christian education. It has tried to bring to its readers news of interest in the field of Christian education; it has endeavored to popularize the philosophy of religious education, child study and psychology; to present methods and problems of organization and administration, including departmental and class methods; to set forth the latest developments in week-day religious instruction and educate its constituency to better ideals in the use of worship, music, art and the religious drama. It has believed that its scope included the Christian interpretation of world problems

and religious history, the historical method of Bible study and interpretation, and the place of science and nature in the field of religious education.

The idea of such a magazine caught the imagination and appealed to a wider circle than is usually numbered among the subscribers to the traditional denominational teachers' magazine. Its publishers gave it an attractive make-up and spared no expense in art work, illustrations, paper stock and covers. Its regular monthly issues have been a continual testimony to the importance of religious education. Because the publishers believed in the educational value of such a magazine they were willing to finance it at a deficit if necessary until the character of its service should appeal to such a large constituency that it would become self-supporting. Because of this liberal policy THE CHURCH SCHOOL has dignified and standardized religious-educational publications.

Now it is laying down its own life for the sake of giving a clear field to the new International Magazine. It believes in the principle of a national magazine of religious education; it has confidence in the leadership of the new enterprise; it knows there is vital need of such a

**T**RUTH is world-wide—no nation can corner it; it is not patented, but it is patent.  
What the world needs is more friendships, not more warships; they cost less and are more efficient.  
Justice is the key to understanding; understanding is the key to friendship; friendship is the key to peace.  
Every thought, every act, must have an ethical or spiritual value underneath, or it is unjustifiable.  
If hatred can be taught, then friendship and good will can be taught, and how much more delightful the task.  
Children are unprejudiced, and one of the great tasks of the teacher is to keep them so. Only the adult mind is unable to forget and forgive.  
Before world courts, leagues of nations and associations of nations, peace treaties, and international agreements are able to function properly, we must await the longer process of education to supply the spiritual values necessary to back up such agreements to a point of desired efficiency.

*The Journal of the National Education Association*

publication; it sees the opportunity before it, and extends its good will and best wishes to all who are responsible for its future. World friendship, industrial cooperation, national antagonisms, war, prohibition, clean government, leadership training for service at home and abroad—each one a great problem in itself, depend for their solution on the development of Christian attitudes in individuals and communities which make up the total of our national life. Better types of lesson material, the use of Sunday and week-day and the summer vacation period for religious education are live subjects for study and debate. The youth movement throughout the world, the changing social values and customs among both young people and adults, the disappearance of old sanctions and the groping after new and better ones—all these symptoms and others indicate a fluid condition of thought and life which is most hopeful. Given the right leadership and wise direction, the new currents will run in better channels than ever before.

Just ahead is a great epoch of religious awakening, a deepening of interest in that which counts most in life, a searching for the realities rather than a satisfaction with the forms and shadows and husks. To such a time as this the new International Magazine of Religious Education has come. THE CHURCH SCHOOL wishes it God-speed in its new work.—Sidney A. Weston.

# RECORDS AND REPORTS

*The cards used to illustrate this article were made for an individual school and cannot be purchased.*

## No satisfactory system of records can be built up in a day, or a year. Facts that may By John Leslie Lobingier

or a year. Facts that may seem at first to be vital may prove in the light of experience to be of comparatively slight significance. And on the other hand, as one's work develops one discovers the value of certain kinds of record that may not have seemed at all important a while before. Record systems therefore must be changed from time to time on the basis of new light and new points of view. They should reflect the felt needs of the religious-education committee, or of the educational director, or of those in charge of the educational work.

The most satisfactory system, therefore, is one's own; not one secured from a supply house or borrowed from a neighbor. What others are using ought to be very suggestive and helpful, but usually such systems will be valuable chiefly for their suggestiveness rather than as models to be copied. It may be said without hesitation that there is one kind of system which is always bad. That is the system (or complete lack of it) of using absolutely no records of any kind except "class-books," in which each pupil's attendance is marked, and perhaps also the fact whether or not he has made an offering. At the end of the year the books are thrown away or set aside in some remote and dusty drawer. Such a system is almost worthless.

At the other extreme, workers are sometimes tempted to introduce some exceedingly complicated system because it has been recommended by an expert who has used it in a model school, when all the time they must know their own group well enough to be certain that they would never do all the work necessary to keep up such an elaborate array of records.

A church school's records ought to represent *what it wants to know, and what it expects to use.* What are these things? At once there come to mind the facts that one may want to

know about a pupil: his address, age, school grade, church-school class, parents' names, their church affiliation, pupil is a church member, etc. should always be available. But much surely needed. Should there not be at least of the pupil's teachers throughout the courses of study he has been pursuing, one of his membership in the school; a record of pupil he has been year by year in behavior and deportment; records of the extent, of his regularity in attendance, of his church-school work; and (difficult to secure such information and to record and discernment) a record of items of acts that may have a significant bearing on the important matter of character development.

*Figure I*, accompanying this article, presents one side of a 5" by 8" individual record card that one school has found fairly satisfactory. When a pupil is enrolled,

INDIVIDUAL RECORD		THE CHURCH SCHOOL	
B. E. M. AND SEC. SCHOOL AGE		United Church (Congregational) OBERLIN, OHIO	Date .....
Name			
Address		Phone	
Age (on above date)		Birthday	Graduate of Cradle Roll?
Parents' Names			
Baptized?	Church Member?	What Church?	
Member of Pastor's Class?	Date?	Remarks	
United with this Church by		On	
Offices Held			
School Honors			
Special Interests and Activities			
Character and Religious Development			
Comments			
If Dropped from Roll Note Date		And Cause	

Figure 1. Actual size of card, 8 x 5 inches

Figure II. Actual size of card, 8 x 5 inches

the appropriate part is filled in by the secretary. The cards are filed by departments in a 5" by 8" card-file, and whenever there is additional information to add the notation is made in the proper place on the card.

Figure II presents the reverse side of the same card. On this card the pupil's record is kept year by year, one line being allowed for the record of each year, from the kindergarten through the high-school age. In this particular school the grade, attitude toward the course of study, deportment, and attendance are marked twice a year, the first mark being placed in the upper half of the space. Such a mark as "17-2" in the attendance column, for example, would indicate that the pupil had been present 17 times and absent twice during the semester.

CHURCH SCHOOL, REGULAR SESSION, 1923-1924

## UNITED CHURCH, OBERLIN, OHIO

Student		Address		Phone	
SUNDAY	Attendance	Punctuality	Depart-ment	Attitude Toward the Course of Study	Grade of Work Done
September 23					
" 30					
October 7					
" 14					
" 21					
" 28					
November 4					
" 11					
" 18					
" 25					
December 2					
" 9					
" 16					
" 23					
" 30					
January 6					
" 13					
" 20					
" 27					
February 3					
" 10					
" 17					
" 24					
March 2					
" 9					
" 16					
" 23					
" 30					
April 6					
" 13					
" 20					
" 27					
May 4					
" 11					
" 18					
" 25					
June 1					
" 8					

Figure III presents the pupil's class card used in the same school. Attendance and punctuality are marked each Sunday, and deportment, attitude toward the course of study, and the grade of work done, either twice or four times a year. At the end of the year these cards too may be filed in a 5" by 8" drawer. The card system is more satisfactory than the plan of using class books.

Figure IV presents the reverse side of the same card, on which instructions are given to the teacher in the proper way of marking the card.

Figure V presents a simple form of report card for the entire school, so that each Sunday's record may be seen at a glance, by departments. Such cards should also be made of a convenient size for filing.

Why should church-school workers gather such information as has been suggested? And to what use will they put it? For no record system has any value, if the records simply lie idle in a drawer.

(1) An adequate system of records will make it possible for the church to make intelligent reports to the homes. The church ought to send a report of each pupil to his parents occasionally, letting them know what his grade of work has been, his deportment, his attendance record, and any other items on which the church may desire to make a statement. Parents are accustomed to receive such reports from the school, and if they receive them from the church as well, they are certain to have a higher opinion of

## Instructions to Teachers

1. Please mark cards yourself. Do not delegate this to a member of the class.
2. Each Sunday mark the first two columns:
  - If pupil is present, mark thus: 1
  - If pupil is absent, mark thus: a
  - If pupil is on time, mark thus: 1
  - If pupil is late, mark thus: L
3. At the end of every second month mark the other columns:
  - (a) Indicate deportment by one of the following words:  
*Good — Fair — Poor*
  - (b) Indicate attitude toward the course of study (including expressional work) by one of the following words:  
*Enthusiasm — Interest — Indifference — Dislike*
  - (c) Indicate grade of work done by one of the following words:  
*Excellent — Good — Fair — Poor*
4. During the year reports will be sent to the homes, based largely on these records.
5. This is a permanent record. Please keep it with care.

Figure IV

Actual size of cards, 3 3/4 x 8 inches

Figure III

Figure V

CHURCH SCHOOL  
United Church, Oberlin, Ohio

Report for Sunday, 192...

Special Event

Weather

	Attendance	Offering	New Pupils	Discharged	Present Enrollment
Beginners					
Primary					
Junior Boys					
Junior Girls					
Intermediate Boys					
Intermediate Girls					
High School					
Students and Young People					
Adult					
Home Dept.					
Cradle Roll					
Summary					
Total					

the serious purpose of the church in its educational efforts. Such a plan ought to lead to closer cooperation between church and home. It will help the parents to understand the purposes and expectations of the church, and make it easier for them to assist in the realization of those aims.

Figure VI presents a form of report card to parents that one church school is using. This is mailed to the parents each January and June, together with a letter which stresses any matters that the church-school leaders want to have brought to the attention of the parents.

Thus for the purpose of reporting to the homes many items that appear on a well-kept system of records will be

## The Church School, United Church, Oberlin, Ohio

Report of \_\_\_\_\_ for semester ending 192...

Department \_\_\_\_\_ Class \_\_\_\_\_ Teacher \_\_\_\_\_

Course of Study \_\_\_\_\_

No. of Sundays \_\_\_\_\_ Present \_\_\_\_\_ Absent \_\_\_\_\_ Late \_\_\_\_\_

Deportment (indicated by *Good, Fair, or Poor*) \_\_\_\_\_Attitude toward Course of Study (indicated by *Enthusiasm, Interest, Indifference, or Dislike*) \_\_\_\_\_Grade of Work Done (indicated by *Excellent, Good, Fair, or Poor*) \_\_\_\_\_

Remarks \_\_\_\_\_

Educational Pastor.

Figure VI. Actual size of card, 5 x 3 inches

found constantly useful, as for example: The attendance record; the punctuality record; the teacher's estimate of the grade of work done in connection with the course of study, the teacher's judgment on the pupil's attitude toward his work, the teacher's opinion of the pupil's deportment, the pupil's participation in the giving and service parts of the program, and other comments or observations that it may seem desirable to make.

(2) An adequate system of records is valuable as a basis for a constant study of the success or failure of the educational program. When carefully interpreted, such a system will make it possible for an educational committee or an educational director to note trends and tendencies in the work and to interpret them intelligently. The attitude of pupils toward a certain course of study, for example, may indicate something as to the appropriateness of that course for that group; it may, on the other hand, indicate something as to the capability of the teacher of the group. In such markings, therefore, it is not the pupils alone who are being judged. When a radical change is made in certain elements of the program, as for example when a session is greatly lengthened in time, a comparison between the total attendance and punctuality records for an extended period of time before

the change and after the change will prove suggestive as an index to the pupil's attitude toward the new plan. A comparison of one's constituency at different ages may indicate the appropriateness of the church's program to meet the needs of the various age-groups. In a score of ways a well-kept system of records will furnish a basis for a frequent study of the effectiveness and tendencies of the educational program.

(3) An adequate system of records is valuable also as an aid in meeting the needs of individual boys and girls. Such records make it possible for one to study the cases of individual pupils who need attention. An educational minister, or any pastor, or a committee on education, going over the records occasionally with this in mind, will readily discover where attention is needed. It is important also to have a permanent record of each member of the church school to which one may return in the future for reference as the occasion may appear.

Any educational committee that contemplates the improvement of its record system or the inauguration of a new one will do well to examine as many cards and forms used by others as it can find, and then prepare its own system, on the basis of what it regards as its own needs and what it thinks it can actually use.

## DEDICATORY SERVICE FOR NEW EDUCATIONAL BUILDING<sup>1</sup>

### ORGAN PROCESSIONAL

### DOXOLOGY AND LORD'S PRAYER (Congregation standing)

### INVOCATION

### RESPONSE—Sweet Will of God

Sweet will of God !  
Whate'er it be;  
It shall be sweetest will to me.  
Sweet will of God:  
My life-time through,  
It shall be joy,  
That will to do.

Sweet will of God !  
Where'er it lead,  
I'll gladly go, whate'er impede.  
Sweet will of God !  
O will of mine,  
Be ever thou  
The will divine. Amen.

### HYMN—How Firm a Foundation

### SCRIPTURE READING

### ANTHEM—Sing a Song of Praise—*Cuthbert Harris*

### COMMUNION HYMN

### COMMUNION

### OFFERTORY

### SOLO—Remember Now Thy Creator—*Dudley Buck*

### DEDICATORY SERMON

Theme: The Child in the Midst

### PRESENTATION

of Educational Building to Congregation by the Pastor

### DEDICATORY PRAYER

O Jehovah, the God of Israel, there is no God like thee, in heaven, or on earth; who keepest covenant and loving kindness with thy servants, that walk before thee with all their heart; who hast kept with thy servant David my father that which thou didst promise him; yea, thou spakest with thy mouth, and hast fulfilled it with thy hand, as it is this day. Now therefore, O Jehovah, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy children take heed to their way, to walk in my law as thou hast walked before me. Now therefore, O Jehovah, the God of Israel, let thy word be verified, which thou spakest unto thy servant David.

But will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee; that thine eyes may be open toward this house day and night, even toward the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplications of thy servant, and of thy people Israel when they shall pray toward this place; yea, hear thou from thy dwelling place, even from heaven and when thou hearest, forgive.

O Lord, our God, we come to thee this day under the increasing light given to us through the person of thy Son thanking thee for the privileges of the Christian dispensation. Today we dedicate in thy Name, this new church-school building, and in the presence of this congregation consecrated to thee and to thy service, accept, O Lord, and rededicate our lives to the uplift of mankind. This we ask in Christ's name. Amen.

### INVITATION HYMN

### BENEDICTION

### POSTLUDE

<sup>1</sup> As given at the First Christian Church, Oklahoma City

# RELIGIOUS EDUCATION IN EARLY NEW ENGLAND

Continuing

## Notes on the History of Religious Education<sup>1</sup>

By Henry H. Meyer

WITH the transplanting of Protestant dissenting communities to the North American continent in the seventeenth and eighteenth centuries, the leaven of modern Christian education was introduced into the growing life of the new world. Here, as a consequence of that transplanting, the ideal of Christian democracy has developed into a world concept that today, after the growth of more than two centuries, grips the imagination and enlists the intelligent passionate devotion of men and women in support of a program of world evangelization through Christian education.

### Religious Emphasis in Puritan Education

For the Pilgrim Fathers, religion was a matter of chief concern, and the religious nurture and training of children a responsibility of home, church and commonwealth. Education itself had a religious purpose. As early as 1642 the General Court of Massachusetts "ordered that the selectmen of every town should have power to take account of all parents and masters as to their children's education and employment. . . . He (the selectman) must see that all children learn to read and that they be taught to understand the principles of religion . . . and finally he must make sure that they were put to some useful work." Five years later an Act establishing public schools in the colonies of New England justifies this procedure on the basis of religious need. "It being one cheefe project of yt ould deluder, Sathan, to keep men from the knowledge of ye Scriptures, effort must be made to thwart this ould deluder, yt learning may not be buried in ye grave of ar fathers in ye church and commonwealth. It is therefore ordered yt every township in this jurisdiction, after ye Lord has increased ym to ye number of 50 householders, shall then forthwith employ one within their towne to teach all such children as resort to him to write and reade."

One of the chief purposes of the early colonial schools was to give religious instruction. That this important part of the school program might not be overlooked, ministers of the gospel were appointed on school committees charged with the responsibility for seeing that the provisions for religious instruction be carried out. A rule of the Dorchester school committee (1645) provided that "Every day in the week at two o'clock he (the schoolmaster) shall catechise his scholars in the principles of Christian religion." In 1710 it was made the duty of the Boston ministers to visit the schools, pray with the pupils and "entertain them with some instructions of piety especially adapted to their age and education."

The chief textbooks were the Bible, the catechism and the *New England Primer*, a textbook for the teaching of reading on the basis of religious subject-matter. Most editions of this primer contained the Lord's Prayer, the Apostles' Creed, with general questions on Bible characters, short Bible readings and a shorter catechism. Facts concerning Bible characters were taught by means of rhymed couplets:

"IN Adam's fall,  
We sinned all."

"THE deluge drowned  
The earth around."

"YOUNG Obidias,  
David Josias,  
All were pious."

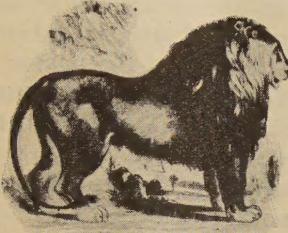
"ZACCHÆUS he,  
Did climb the tree  
Our Lord to see."

The sterner aspect of the religious instruction is reflected in the following titles of Primer Scripture readings: "God's Judgment on Disobedient Children," "Upon Scoffing Children," "Upon Lying Children," "Upon Sabbath Breaking," "Encouragement for Serious Children." The passage given under the last title was the gospel story of the bringing of young children to Jesus and his rebuke of the disciples who sought to prevent their coming. "And they brought young children to him, that he should teach them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said unto them: Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God." This passage, however, is the only one that contained any element of comfort or joy for the child heart. The verses of poetry intended for the memorization of children reflect the same sternness of Puritan discipline. The character may be judged from the titles: "On Death," "On Judgment," "On Heaven," "On Hell." The verse on hell was especially forbidding and gruesome in its description.

"Far from the Almighty's throne is fixed a place  
Prepared of old for all the damned race,  
Where toads and snakes shall be their lasting meat  
While gnawing conscious thoughts their vitals eat.  
But Oh, what's worse than all, these souls shall be  
Excluded from all hope of liberty  
Where in despair mong Devils they will dwell,  
This and ten thousand times more worse is hell."

Early and rare books  
of aid to  
Sunday School Instruction.

### THE KING OF BEASTS.



The Lion has long filled the "King of Beasts" or the "Monarch of the Forest." He is, in fact, a bold and bold, that all the other beasts yield to him. He is also called "greatest and noblest" but there are persons who have his habits, do not give him so much credit. "The scripture pass for more than they are worth, and therefore the Bible tells us not to judge by the outward appearance." God judges the hearts of men.

Those who are the greatest in the kingdom of the Lion, say that he is sometimes silly and mean, and that are certainly very bad traits, even in a beast. How much worse in a rational man, or woman.

The Lion, though very ferocious, is easily tamed; but it is only by hunting when he is a whelp, as a very young Lion is called. This is the way to get to dominate over him. If we let the bad temper and wicked natures of children grow for many years, it will be very hard to bring them under; but if we begin with the beginning of their days, we may hope, with God's blessing, to succeed.

So it is with a bad habit. If it gets its growth, we shall find it as difficult to correct, as it is to tame a full grown Lion.

American Sunday School Union, 318 Chestnut street, Philadelphia.

### THE DRAYMEN.



"And righteous men regarded the life of his beast." Prov. XII. 20.

But some men are so unrighteous that they regard neither the life of man nor beast. Such are these two draymen. The Dray is composed of two long pieces of timber, lying parallel to each other, on heavy axles, and forming the two shafts for the horses, as well as the frame work for the carriage. There are, of course, cross-pieces, and a space between the two shafts is sometimes filled with canvas, or with a partition to hold small boxes and parcels.

The advantage of the Dray is, that it can be easily loaded and unloaded.

These men, who are foolishly racing through the streets are not only breaking the laws of the land, but are worrying and wearing their horses without any use, and exposing the lives and limbs of men, women and children to destruction.

American Sunday School Union, 318 Chestnut street, Philadelphia.

### Early Textbook of Moral Instruction

A brighter ray is introduced, however, in the verses intended as the *Child's Evening Prayer*,

"Now I lay me down to sleep;  
I pray the Lord my soul to keep;  
If I should die before I wake  
I pray the Lord my soul to take."

This gem of childhood religion has fortunately been preserved and retained in common use to the present day.

The major portion of the *New England Primer*, however, was devoted to the shorter catechism (Westminster), comprising one hundred and seven questions and answers. In addition to this catechism the *Primer* contained still another and briefer catechism prepared by Reverend John Cotton and entitled *Spiritual Milk for American Babes*. The answers in this catechism are usually shorter than those in the Westminster catechism. Their general character may be illustrated by the following quotations:

Question: "What hath God done for you?"

Answer: "God hath made me, he keepeth me, and he can save me."

Q. "How did God make you?"

A. "In my first parents holy and righteous."

Q. "Are you then born holy and righteous?"

A. "No, my first father sinned and I in him."

Q. "Are you then born a sinner?"

A. "I was conceived in sin and born in iniquity."

Q. "What is your corrupt nature?"

A. "My corrupt nature is empty of grace, bent unto sin and unto sin only and that continually."

Q. "What are the wages of sin?"

A. "Death and damnation."

Some of the questions were more fully developed elsewhere in the *Primer*, as for example:

<sup>1</sup>Photograph from original in archives of the American Sunday School Union, by H. H. M.

Q. "What will be your condition in hell?"

A. "I shall be dreadfully tormented."

Q. "What company will be there?"

A. "Legions of devils and multitudes of the human race."

Q. "Will company afford you any comfort in hell?"

A. "It will not, but will probably increase my woes."

Q. "If you go to hell how long must you continue there?"

A. "Forever and ever."

Q. "If you should die in your sins and God should make you miserable, should you have any reason to complain of him?"

A. "Not the least. I must be speechless."

Back of the public school and encouraging and supporting its efforts in religious instruction was the Puritan home, with its carefully regulated routine of life, stern and forbidding in many of its aspects, but effective in its training in habits of truthfulness, obedience to law, Sabbath observance and fidelity to the teachings and religious services of the church. Naturally, the method of religious teaching varied with the ability of parents and guardians and with the wisdom of supervising clergymen. A Boston grandmother thus relates her experience with her grandson who was living with her while attending a Latin school: "I hired Richard to get a chapter of ye proverbs and give him a penny every sabbath day and promised him five shillings when he can say them all by heart. I would do my duty by his soul as well as his body." A learned judge, assisted by his pastor, seizes upon the misfortune of his children at play to teach a religious lesson. The misfortune is thus reported: "After patient searching a ball belonging to the Sewall children was discovered in the water spout. Thereupon the father sent for the minister and had a season of prayer with his boys that their mischief or carelessness might be set in its proper aspect, and that the event might be sanctified to their spiritual good."

But there were better methods in use also, as for example, those employed by Cotton Mather, reported by his son and biographer: "He began betimes to entertain with stories, especially scriptural ones. He would ever conclude with some lesson of piety, bidding them learn that lesson from the story. . . . He betimes tried to engage his children in exercises of piety and especially in secret prayer. He would often call upon them, 'child go home and pray as I have directed you.' He betimes endeavored to instill in his children a temper of kindness. He would put them on doing services and kindnesses for one another and for other children. He would applaud them when he saw they delighted in it. He would upbraid all aversion to it. He would caution them exquisitely against all revenges of injury and would instruct them to return good offices for evil ones. He would let them discover that he was never satisfied except when they had a sweetness of temper shining in them."

### The Ordained Teacher of Religion in Early New England

The Christian teacher, especially called, trained and set apart for the ministry, is a conspicuous figure of colonial history. Shortly after the settlement of the colony at Plymouth the Reverend William Perkins, pastor of the

*Lessons adapted to the Lancasterian System.*

## SCRIPTURE READING LESSONS.

**Of Holiness, Righteousness, &c.**

Q. Should we endeavour to be holy in all our conversations? I Peter, C. 1. V. 15, 16.

**A.** As he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

Q. What said Moses to the children of Israel concerning their obeying the voice of the Lord and keeping his covenant? Exodus, C. 19. V. 5, 6.

**A.** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; And ye shall be unto me a kingdom of priests, and an holy nation.

Q. Should we endeavour to perfect holiness in the fear of God? II Corinthians, C. 7. V. 1.

**A.** Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Q. Are those that fear God, and work righteousness, accepted of him? Acts, C. 10. V. 34, 35.

**A.** Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Q. What did Jeremiah the prophet tell the children of Israel that God commanded them? Jeremiah, C. 7. V. 25.

**A.** But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

Q. What said Hezekiah king of Judah, when the prophet told him from the Lord, that he should die, and not live? II Kings, C. 20. V. 5.

**A.** I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Q. Will God shew his salvation to those who order their conversation aright? Psalm 30. V. 23.

**A.** Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

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*Early Lancasterian Chart*<sup>1</sup>

colony, enumerates five offices of the church: "The pastor, to whom is given the gift of wisdom for exhortation. The teacher, to whom is given the gift of knowledge for doctrine. The governing elder, who is to rule with diligence. The deacon, who is to administer the holy treasure with simplicite. The widow, or deaconess, who is to attend the sick and impotent, with compassion and cheerfulness. Chosen by the church whereof they are members for the present and to which they are to administer."

In Massachusetts Bay Colony, John Cotton was chosen to the position of ordained teacher, evidently at Newton. His election and ordination to this important work are described as follows: "Cotton is elected teacher of the congregation, and ordained, by imposition of the hands of the presbytery in this manner: 1. He was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of himself if he did accept of that call. He paused and then spake to this effect: 'That however he knew himself unworthy and unsufficient, for that place, yet having observed all the passages of God's providence (which he reckoned up in particular) in calling him to it he could not but accept it.' Then the pastor and the two elders laid their hands upon his head, and the pastor prayed and then taking off their hands, laid them on again, and,

<sup>1</sup>Photograph from an original in the archives of the American Sunday School Union, by H. H. M.

speaking to him by his name, they did thenceforth design him to the said office in the name of the Holy Ghost, and did give him the charge of the congregation, and thereby endue with the gifts fit for his office, and lastly did bless him." In 1645 Thomas Hooker writes concerning five separate and distinct offices in the church thus distinguished between the Pastor and the Teacher, or Doctour in Ecclesia, as he is called: "The duty of the pastor is to work upon the will and the affections by savoury, powerful application of truth and exhortation, to lay open the nature of sinne, and to let in the terror of the Lord upon the conscience, to quicken, strengthen, and encourage the Soul in every holy word and work."

As contrasted with this, the duties of the Doctour in Ecclesia are described as follows: "That wherein he shares in common with the pastor is, that they have both of them authority and right from Christ to consecrate and to administer the Sacraments. . . . 1. The aim and scope of the Doctour is to inform the judgment, and to help forward the work of illumination, in the mind and understanding. . . . To dwell upon the interpretation of the text, so far as the difficulty and intricacie thereof may require, and to cleare it to the capacity of the meanest. 2. To him it appertaines to lay down a Platforme of wholesome words, and to deliver the fundamental points of Christian faith, the principles of Religion, and the maine pillars of truth, which may under-prop our apprehensions, that they may not be carried aside with every winde of doctrine. 3. To him it belongs to handle such controversies as are on foot, and doe arise betwixt the church and adversaries of the Truth, to state them clearly, strongly, and solidly, to confute them out of the Word, etc."

The same distinction in function is made in answers given by the colonists to a list of questions sent by clergymen in England to the colonists in Massachusetts. "Question 22" was answered as follows: "Pastor and teacher have various duties in common, both preach by way of doctrine and application, and administer the seals. Still there is a difference between them. The teacher 'is principally to attend upon points of knowledge and doctrine, though not without application,' and therefore his work is thus expressed. 'Let him attend on teaching'; but the pastor's principal duty is to preach on 'points of practice, though not without doctrine,' and hence his work is 'to attend on exhortations.'" A careful reading of the religious-educational history of colonial New England will show this plan of pastor-teacher supervision of the parish to have been the common, if not the universal practice, continuing well into the eighteenth century. The ordained teacher of this period thus becomes the forerunner of the present-day director of religious education.

## Example of Denominational Interest

When we come to the period within which fall the beginnings of the early Sunday-school movement both in England and America, we discover that the emphasis upon Christian teaching which the Sunday-school movement represents synchronizes in point of time with a popular revival of religion much wider in extent and in influence than the Wesleyan movement which constituted its most outstanding manifestation. The attention paid to the religious instruction of children and to the Sunday school

by the Wesleyan fellowship in America well exemplified the educational emphasis that characterized the religious advance of this period. When the Methodist Episcopal Church was organized in Baltimore in 1784, Sunday schools already existed among the Methodist societies, especially in centers of population. The first Book of Discipline (1784), Section XXVI, contains this question and answer:

Question: "What shall we do with the rising generation?"

Answer: (1) "Where there are ten children whose parents are in society meet them an hour once a week; but where this is impracticable, meet them once in two weeks."

(2) "Procure our Instructions (Textbook on 'Instructions for Children') for them, and let all who can read commit them to memory."

(3) "Explain and impress them upon their hearts."

In the Conference Minutes for 1790 we find the first official reference to the Sunday school.

Question: "What can be done in order to instruct poor children, white and black, to read?"

Answer: "Let us labor, as the heart and soul of one man, to establish Sunday schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers, to teach, gratis, all that will attend and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon until six, where it does not interfere with public worship. The council shall compile a proper schoolbook to teach them learning and piety."

In 1796 the following footnote appears in the Minutes: "The proper education of children is of exceedingly great moment to the welfare of mankind. About one half of the human race are under the age of sixteen, and may be considered, the infants excepted, as capable of instruction. The welfare of the states and countries in which they live, and, what is infinitely more, the salvation of their souls, do, under the grace and providence of God, depend in a considerable degree upon their education. But, alas! the great difficulty lies in finding men and women of genuine piety as instructors. Let us, however, endeavor to supply these spiritual efforts. In towns, we may, without difficulty, meet the children weekly, and in the plantations advise and pray with them every time we visit their houses: Nay, in the country if we give notice that at such a time we shall spend an hour or two in such a house with those children who shall attend, many of the neighbors shall esteem it a privilege to send their children to us at the time appointed."

A special resolution passed by the Conference of 1824 reads: "That, as far as practicable, it shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregation, to form them into classes for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties allow, to appoint a suitable leader (teacher) for each class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed, with the name of its leader."

There is no doubt that the records of other denominations for this same period would show much the same emphasis upon religious instruction, especially the instruction of children. That this interest in and emphasis on Christian teaching was general, is attested by the rise

and rapid growth of the Sunday-school movement in America.

### The First Day or Sunday Schools

The first systematic attempt to establish Sunday schools in America was inspired by the Right Rev. William White, D.D., Protestant Episcopal Bishop of Pennsylvania. It was under the leadership of this reverend and learned gentleman that on December 19, 1790, a number of like-minded persons representing many shades of religious and political beliefs met in the city of Philadelphia for the purpose of "taking into consideration the establishment of First Day or Sunday schools in the city."<sup>1</sup> At an adjourned meeting on the 26th day of the same month the organization of the First Day or Sunday School Society was accomplished, and a constitution adopted. This Society has had a continuous and unbroken existence from the date of its organization to the present, and is thus at present the oldest existing Sunday-school Society in the world. From the preamble to the constitution, adopted in 1790, the original purpose and aim of the Society as an organization for the promotion of secular education is evident. This preamble reads as follows:

(Continued on page 570)

### Lancasterian System.

All Children admitted into this school are to observe the following

### RULES.

1. On all occasions to speak the truth.
2. To attend school constantly at o'clock in the morning and in the afternoon.
3. To attend school with hands and faces clean, hair combed and cut short.
4. To be silent in school.
5. To be kind to all men and also to animals.
6. To avoid all bad company.
7. To behave with particular and solemn, reverent quietness when reading the holy Scriptures.
8. To use no bad words or ill names.
9. To come to and go from school orderly.
10. Never to mock lame or deformed persons.
11. To behave with solemnity in all places of public worship.
12. To obey the rules and orders of the school.
13. To be obedient at home to parents and friends.
14. To avoid all quarrelling and contention.

Printed by William Fry, Walnut, below Fifth Street

*Early Lancasterian Chart?*

<sup>1</sup>A Century of the First Day or Sunday School Society, page 5.

<sup>2</sup>Photograph from an original in the archives of the American Sunday School Union, by H. H. M.

# CHILDREN OF THE WORLD TEACH AMERICA TO LOVE

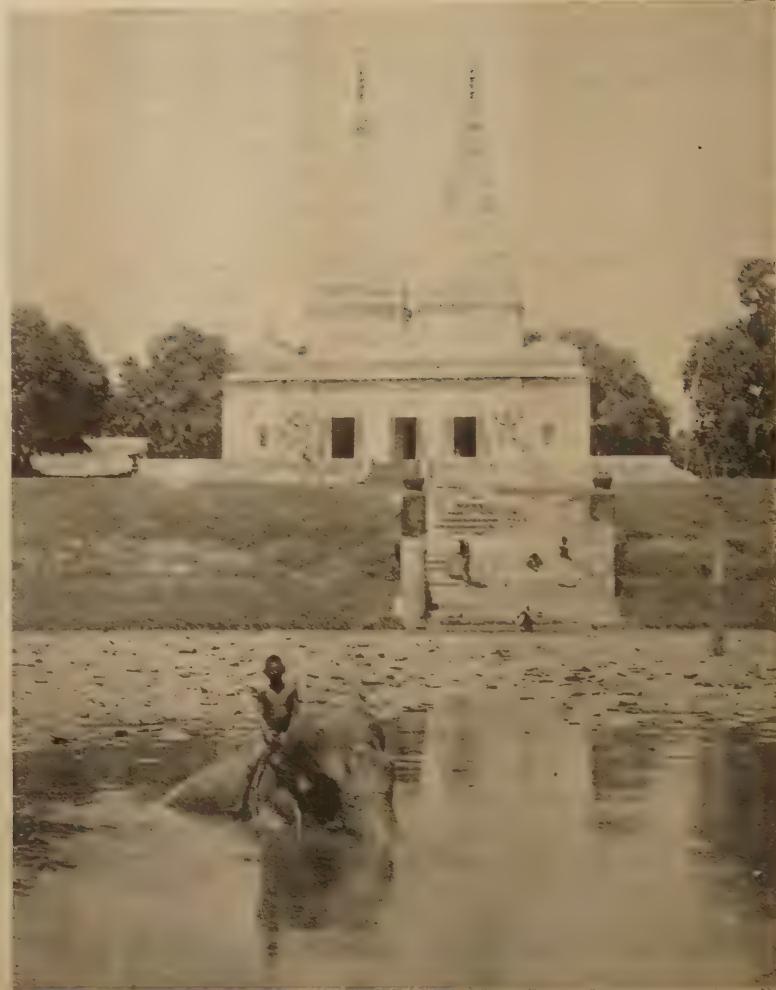
By  
Herbert W. Gates

THE First Parish church school of Dover, New Hampshire, takes missionary education seriously as a valuable feature in their course of Christian training. An important item in the work of this year has been the reading of missionary books, credit being allowed in the denominational plan for the reading of two books, one in the field of home missions, the other in that of foreign missions. The books were chosen from the following list:

Pilgrim Followers of the Gleam.  
Magic Box.  
Wonderland of India.  
In the Vanguard of a Race.  
The Girl Who Walked Without Fear.  
Serving the Neighborhood.  
Leaves from a Japanese Calendar.  
Taro.  
For a New America.  
New Blood.  
Red, Yellow, and Black.  
Stay-at-Home Journeys.  
Under Many Flags.  
A Noble Army.  
Giovanni.  
Japan on the Upward Trail.  
Honorable Japanese Fan.  
When the East Is In the West.

As a climax to this work, the following dramatized book report was prepared by a member of the school. It was given before the school at one of the Sunday sessions. The director of missionary education wrote as follows regarding the presentation:

"Our book pageant went off better than anything we've had, a thing of beauty in which the truth came riding in



Courtesy of the Board of Foreign Missions of the M. E. Church

*From "The Wonderland of India." The water in front of this Hindu Temple is a sacred pool in which people bathe as part of their worship. The temple elephant also bathes in the sacred water.*

on waves of color and sound. I am not judging by the number of people who expressed their delight. What I judge by is the way the older characters looked after the younger; by the perfectly spontaneous tones of *America* and *The Spirit*; by the hush which followed the story of the girl from Los Angeles; by the minister's closing prayer (I never heard him pray for world brotherhood as he did then); and by the look on the faces of the boys and girls as they marched out."

The characters in the dramatization were *Miss America*, *Spirit of the First Parish Church School*, and one representing each book read.

The presentation was introduced with a brief statement by the superintendent, as follows:

"How many of you have finished reading two missionary books this year? (hands raised). I find in the records that all but two classes in the Intermediate Department report 100 per cent who have done the reading, and that the entire Junior Department reports 100 per cent. But not all of you have read all the books, so the pageant of this morning will give you some idea of what is in those you did not read. Next year you may be able to get a book that sounds as interesting as it is reported today."

"The *Spirit of the First Parish church school* will call the roll of all our books and each will be represented by some one who has read it and can tell *Miss America* what it is about. Nearly every character has written

his or her own part for this pageant. Here comes *Miss America* to learn whether we have done our reading well."

(Enter *Miss America*, carrying United States flag, which she places in a standard at the right of platform.)

**MISS AMERICA:** Last February I promised to read books about children all over the world if the First Parish church school would help me. Now I have come to ask if you have helped.

(Enter *Spirit of the First Parish church school*, carrying the Christian flag. She marches down the center aisle, while the pianist plays, "Just as I Am." She is preceded by two primary children who carry an opened scroll between them.)

**SPIRIT:** I, the Spirit of our church school, have come to answer your question. (She goes up on the platform, opposite *Miss America*, puts the Christian flag into a standard on that side, and takes the scroll from her attendants.)

Let me call forth the books you wished us to read for you.

(Reading from the scroll, the Spirit calls forth the books by name, one after another. The persons representing the books come from behind screens at right and left of rear platform, alternately as their names are called. Junior pupils speak from the platform so that their voices may carry better. Intermediates speak from in front of platform after greeting *Miss America* and the Spirit. Each character faces the audience while speaking, then retires to the side of the platform from which he came, but in front of the screen, and remains standing with the others until all have spoken.)

**SPIRIT:** Pilgrim Followers of the Gleam!

(Each character representing a book carries a school hymnal, covered with brown paper, and with the title of the book represented clearly-lettered on the cover. The book should be carried with the title turned toward the audience.)



Courtesy of the Board of Foreign Missions of the M. E. Church  
From "The Wonderland of India." Girl Guides of the Isabella Thoburn High School, Lucknow

**PILGRIM FOLLOWERS OF THE GLEAM:** I am a descendant of those Pilgrims who brought the Bible with them to New England, then carried it to Iowa and Oregon. In 1810 five of their descendants went out to tell the story of Jesus in India, China, and Africa. Now we carry it into all the world. (Goes to left, in front of screen.)

**AMERICA:** It is people like you who have made our country what it is today.

**SPIRIT:** The Magic Box!

(Character enters carrying box bank, jingling contents.)

**THE MAGIC BOX:** I am a little southern boy named Lincoln. This is the magic box in which I am saving every penny I can get for my education.

**AMERICA:** I am proud of you, Lincoln, as I am of every boy who works to educate himself.

**THE MAGIC BOX (bowing):** Thankee, Miss! (Goes to right.)

**SPIRIT:** The Wonderland of India!

**THE WONDERLAND OF INDIA:**

My name is Sita. I am an Indian college girl from the Isabella Thoburn College in Lucknow, the first college for women in all Asia. When I graduate I am going to teach, for in my poor country only one boy in ten and one girl in a hundred can read and write. I am so glad that I have gone to a Christian college so that I can teach my people how to be clean and good.

**SPIRIT:** And I am proud to belong to a church that has helped to teach you, Sita. (Sita goes to left.)



Courtesy of the Missionary Education Movement  
From "Japan on the Upward Trail." The Harvard of Japan

**SPIRIT:** In the Vanguard of a Race!

**IN THE VANGUARD OF A RACE:** I am an American lawyer. I want to see justice done to colored people because I know of so many who have made good when they got half a chance. Booker Washington is not the only great Negro. There is Harry Burleigh, the composer, and Roland Hayes, the singer, Dr. Roman of Fisk University and Dr. DeBerry, pastor of the largest colored Congregational Church in America. If they have made good others can. I propose to see that they get a square deal.

**AMERICA:** I am doubly glad when one of my boys helps another to make good against great odds.

**SPIRIT:** Don't forget that I began helping the colored children before you did, Miss America. (*Lawyer goes to right.*)

**SPIRIT:** The Girl Who Walked Without Fear!

**THE GIRL WHO WALKED WITHOUT FEAR:** I am the Chinese girl who walked without fear through the crowded city of New York, alone on Christmas Eve. I gave Christmas happiness to many discouraged people, from the little newsboy and the big policeman to the tired girl clerks working in the stores.

**SPIRIT:** But what has made you so happy?

**THE GIRL WHO WALKED WITHOUT FEAR:** The love of Christ is in my heart, which I brought from China, where your missionaries gave it to me. (*Goes to left.*)

*(America and the Spirit turn to nod and smile at each other, proud of something in which they have both shared.)*

**SPIRIT:** Serving the Neighborhood! (*Boy carries bat and ball.*)

**SERVING THE NEIGHBORHOOD:** I am one of the boys who have benefited by the playgrounds established for community service.

**SPIRIT:** I am glad to know that I have had a share in that kind of work right here in Dover.

**AMERICA:** Indeed you have, and I thank you. You have been helping not only the boys and girls, but me. (*Boy goes to right.*)

**SPIRIT:** Leaves from a Japanese Calendar!

**LEAVES FROM A JAPANESE CALENDAR:** I am a Japanese girl named Tomeko. I enjoy all our festivals, in the time of the cherry blossom, the plum blossom, or the snow. I love to celebrate our Emperor's birthday, the last of October.

**SPIRIT:** Have you ever found a Christian Sunday school?

**LEAVES FROM A JAPANESE CALENDAR:** Yes, I have, and I like that best of all. (*Goes to left.*)

**SPIRIT:** Taro!

**TARO:** My name is Mitsuko, a little girl from Japan. I was once very sick with fever, and my brother Taro asked his English teacher if she wouldn't come down to

see his little sister. My mother was trying to make me better by praying to idols. The teacher asked if she might pray to her Christian God to make me well. My mother said, yes, and I got well. (*Taro goes to right.*)

**SPIRIT:** For a New America! (*Girl in sunbonnet and apron.*)

**FOR A NEW AMERICA:** You have helped us, America, in the factories or in the mountains of Tennessee and Kentucky, and far out on the prairies. In the mountains you have given us something to work for and something to live for. You have established churches to teach us belief in God, and schools where we may get an education.

**AMERICA:** Now that I have found you, my little mountain girl, I will never forget you again. (*Girl goes to left.*)

**SPIRIT:** New Blood! (*Has shawl over her head to suggest immigrant.*)

**NEW BLOOD:** I am a little Lithuanian girl, Maria Kanski. I just love babies, and I am always gathering them up and taking them to call on lonely old ladies in the town.

**SPIRIT:** You like to make everybody happy; have you been happy here yourself?

**NEW BLOOD:** At first it was all strange, but now I have found friends and kindness and I am very happy here.

**AMERICA (warmly):** I want all my children to have an equal chance to be happy, no matter where they were born.

**NEW BLOOD:** Oh, thank you, America! (*Goes to right.*)

**SPIRIT:** Red, Yellow, and Black!

**RED, YELLOW, AND BLACK:** I admire John Stewart because

he went to tell the Indians about Jesus though they threatened to kill him. I admire Dr. Ida Kahn, who would not let the Chinese women bind their babies' feet. I like Ruth Bassett, who made herself strong enough to go to Africa and because she wanted to help Herbert Withey tell the black boys and girls about God. (*Goes to left.*)

**SPIRIT:** Stay-at-Home Journeys!

**STAY-AT-HOME JOURNEYS:** My name is Rose Ellen. I live in an orphanage, and I used to be very unhappy until the Lady Beautiful came and told us stories about the children of our continent who had to work harder and yet were much braver than we. Noddluck, the Eskimo, won the skating prize by cheating, but he gave it up to his rival in the race. Mexican Felipe sold bananas to buy clothes so that he might go to school, but when his bananas were all lost in the hurricane he was happy that the missionary found his family. Later Felipe went to the mission school.

**AMERICA:** Now you owe these children something, you must try to make them happy whenever you get the chance.

**STAY-AT-HOME JOURNEYS:** Yes, I will.



Courtesy of the Missionary Education Movement

From "The Magic Box"

**SPIRIT:** Under Many Flags!

**UNDER MANY FLAGS:** I admire the brave missionaries who went to Africa to preach the gospel. (Goes to left.)

**SPIRIT:** A Noble Army!

**A NOBLE ARMY:** I am the great granddaughter of William Carey, who went out as a missionary to India and translated the Bible into forty Oriental languages and dialects.

**SPIRIT:** I have often heard of your great ancestor, and I hope that you will follow in his footsteps.

**SPIRIT:** Giovanni!

**GOVANNI:** Good morning! I am Giovanni the Italian boy. I have tried to be generous in Italy, helpful in New York, brave in Pennsylvania and patriotic in California. I want always to be a good American. Now my name is John.

**AMERICA:** Do your best, John, I need boys like you. (Boy goes to left.)

**SPIRIT:** Japan on the Upward Trail!

**JAPAN ON THE UPWARD TRAIL:** I am Joseph Hardy Neesima, who graduated with honors from Amherst College and went back home to establish against great odds, Doshisha, the only Christian University in all Japan.

**AMERICA:** I honor the foreign students like you, Neesima. You set a fine example to my own.

**SPIRIT:** And I honor you for establishing a Christian church in Japan. (Boy goes to right.)

**SPIRIT:** Honorable Japanese Fan!

**HONORABLE JAPANESE FAN:** I am a little Japanese girl. My name is Miss Open Sea. I have two brothers, one named Rough River and the other Bo Chan. I used to have to go around with my grandfather to visit all the Buddhist shrines. Now I don't have to, because all my family is Christian. (Goes to left.)

**SPIRIT:** When the East Is In the West!

**WHEN THE EAST IS IN THE WEST:** I am a Japanese girl, born in Los Angeles, where my father is a Christian minister working among his own people trying to make them better Americans. I have always gone to school with Americans and I have always been proud of being American myself—or I thought I was till your Senate showed me that you do not really like me or want me here, though I am Christian like you.

(*Both America and the Spirit leave their stations and cross over to comfort her.*)

**SPIRIT:** Oh, my dear, did you not know that every Christian Church in and around Los Angeles sent in a protest to the Senate against that exclusion clause?

**AMERICA:** And my Secretary of State protested with all his might.

**WHEN THE EAST IS IN THE WEST:** But the Senate acted just the same. I'm afraid your missionaries in Japan will have a hard time now. You were wonderful to us after the earthquake, but now we think it was mere charity, not generosity. You don't really care whether we are Christians or not. (Goes to right.)

**SPIRIT:** Yes, we do! I am hurt and indignant that our Senate acted in haste, and I am going to tell them so and try to make up to you for it. Please forgive them.

**AMERICA:** Yes, please do. I like a Christian Japanese girl better than I do some of my selfish American girls that never think of anything but their own good times. (Turns to face Spirit, speaks strongly.) And now I thank you for thus answering my appeal. You have opened my eyes, and taught me love for all these children of the world.

**SPIRIT:** But I too have learned something: that all races are united in one love for God their Father. Let us all salute our flags together in brotherly love.

(*Japanese girl at first turns her head away, but both the Spirit and America call softly to her. After a moment she touches a handkerchief to her eyes and then salutes with the rest.*)

**AMERICA** leads salute to American flag. Audience stands to join.

**SPIRIT** leads salute to Christian flag: "I pledge allegiance to my flag, the Christian flag, and to the Savior for whose kingdom it stands; one brotherhood, uniting all mankind in love and service."

Immediately after the salutes, the Spirit and Miss America, holding their flags high, lead the processional down the center aisle, singing with the audience, *America the Beautiful*. The characters now open the hymnals they have been carrying.

Prayer for Brotherhood among all races.

Benediction.

### A PRAYER FOR TEACHERS

WE IMPLORE thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are coworkers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or

rise to higher levels through their wisdom and faithfulness. . . .

We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart, who have made that spirit our common possession by their teaching and example. . . . Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.—WALTER RAUSCHENBUSCH

in *Prayers of the Social Awakening*  
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# LEARNING BY DOING

## III. The Learning Process and Character Development

By Erwin L. Shaver

In the first article of this series the author suggested a number of worth-while activities to enlist the cooperation of children and youth in the great enterprise of building a Christian world. In the second article he set forth a number of facts to be considered in choosing activities for a church-school program to insure real Christian education values. In this concluding article he points out the nature of the learning process with reference to character development.

intellectual element is prominent in the educational process. The reasons for making this gift to our friends, just what the gift shall include, the plans for delivering it, how the causes of our friends' need may be removed—these and other questions require considerable knowledge and thinking. We must not forget, however, that even while the discussion is going on there is present a feeling of happiness and joyful anticipation, or at least, such a feeling should be present. Likewise, in imagination there is present the actual carrying through of the act.

Let us say that just before or just after this class discussion there is a service of worship in which the theme has been the Thanksgiving or Christmas spirit. In this worship, a feeling of gratitude or good will is uppermost. The intellectual element is present, but is subordinate to the feeling element. We are hoping, however, in the service of worship, to make preparation for service activity to follow. One of the best tests of the success of the worship program is the degree to which those taking part are ready to go out immediately and serve. Thus thinking and activity have been present in the background of the worship service.

We may now picture the pupils actually delivering the basket to their friends. Physical activity is most prominent, but who will say that there is not also present an understanding of the meaning of the whole project, together with considerable of the devotional element in which these boys or girls feel themselves identified with a larger purpose?

### New Methods of Citizenship Training

*This more recent view of what we mean by learning is apparent to any one who has noted the change that has taken place in the method of teaching civics or citizenship in the public schools.* Many of us learned civics by memorizing the United States Constitution and that of the state in which we lived. The test of our capacity as citizens was based upon our ability to repeat the several clauses of these constitutions and explain their meaning. While, of course, there is no less emphasis upon understanding the meanings of the laws by which our country is governed, there is, nevertheless, a far greater emphasis upon "doing" in the study of civics. The pupils are taught to be citizens by taking part, as far as seems practicable, in the work of citizens. A parliamentary group is formed, and meetings and elections are held. Visits are made to persons and places connected with the government. Junior citizen societies and clubs are formed, and the young citizens frequently take up actual projects which some of their older friends have been or ought to be working out, and they make worth-while contributions to the improvement of public life.

A typical illustration of such a project is found in the case of the class in civics which made a zoning map of their city. Because of the growing congestion of population, a city planning board had been created to study the problem. The woman who was chairman of the board

### A Practical Distinction

*The unity of the educational process wherein instruction and worship and worth-while activity are inseparably bound together in one act, should not, however, deter us from making a practical distinction.* These three aspects of one process are like the three sides of a prism, only one side of which is facing us. We know that it has two other sides, but that they are in the background. Let us take as an example such a project as furnishing a dinner for some of our friends at Thanksgiving or Christmas. Here is a single unit of activity. It involves doing something, knowing something, and a certain feeling-attitude. Let us begin with the discussion of this project during the class hour or at the business session. At this time the

had an idea that the children in the civics class of the high school might be interested in preparing the necessary map. As a result of her suggestion to the teacher and the class, the pupils set to work enthusiastically to carry out the project. They became so interested that they forgot meals, their usual play and games and even the movies to show their interest in helping make their city better. Their completed map represented a saving to the city of several hundred dollars. Its accuracy is unquestioned; even every hen-coop and rabbit-hutch is represented by its appropriate symbol. Their interest in the problems pertaining to city life and government was keenly and thoughtfully developed. Their constant talk about "zoning" at home and on the street awakened their adult friends also to study the problem. In their class discussions of the problems connected with zoning they came to a number of conclusions as to the best plans for improving their city. In passing it is to be noted that this class, as many others, is conducted on a self-governing basis with their own "city" officers.

This method of training for American citizenship finds expression in a variety of ways. The pupils of Grades V to VIII in one city wrote, illustrated and sold twelve hundred copies of a *Supplementary Text for Community Civics* containing eleven chapters and one hundred ninety-two pages. The information was gained by personal observation and research. It is not an uncommon practice for older pupils in our public schools to act as traffic policemen to protect the younger children (to say nothing of the self-protection these "junior cops" receive through forming habits of carefulness). The Scouts and Boys' Clubs of a whole state were recently enlisted in a campaign to help the state forestry commission fight the white pine blister scale. The use of junior policemen on such occasions as on Hallowe'en and on holidays, school self-government, clean-up and health campaigns, are suggestive of other citizenship-training activities.

It is thus seen from these examples that the pupils are not learning simply *about* the responsibilities and principles of citizenship, but are learning *to be responsible citizens*. In other words, they are forming good citizenship habits. These habits are concerned with the physical activity side of life and the feeling side of life, as well as the mental side.

### Educating for Christian Character

We whose task lies in the church school have long been at work upon the problem of character formation, which is finding such an increasingly prominent place in the program of public education. While the ideal of character set before the child in the public school is that of the good American citizen, the church school interprets the highest type of character in terms of the Christian ideal, which ought to include and even go beyond the ideal set by the community at large. However, the method of character formation remains the same. We are to develop Christian character by helping younger citizens of the kingdom to live as Christians.

In view of all that we have been saying, it is apparent that education for Christian character is not a subject which can be easily put in book form for a church-school program. Just as citizenship training is becoming less of a subject in the public school and is viewed as an ever present goal of all the work and play of school life, so is

Christian character development found in all the activities in which growing Christians engage. The "course" is as extensive as life itself. In learning arithmetic, or Spanish, or economics, one finds lessons in a limited portion of the life roundabout; but in learning to be a Christian one is compelled to think of his lessons as growing out of the way he does any piece of work or enjoys any bit of recreation, for Christianity is a way of living. All this means that the things to do which teach children and youth how to live the Christ way must be taken out of real life, just as the project activities in civics are as nearly as possible those to which society as a whole is giving itself.

### Importance of the Teacher

When the church adopts this principle of "learning by doing" in Christian character education, the burden of responsibility is shifted from the textbook or ready-made program to the trained teacher. We shall always welcome improvements in curriculum materials but must place an increasingly larger emphasis upon the technique of leadership. It is thus apparent that the key quality of a teacher in the church school is (granting, of course, Christian experience) his resourcefulness. Because he is helping pupils to face their daily problems as Christians rather than mechanically teaching courses, he must know his boys and girls and be skilled in knowing what to do next. It is not an easy task to which we are called. It is, however, a task which brings the largest possible returns. Let us be keenly alive to all that it means and dedicate ourselves to its accomplishment.

### The Activity Emphasis Is Not New

This activity emphasis in the religious-educational process is not, after all, a new method in the church's educational program. While we have not been aware of the fact that we were making Christians in this way, it is nevertheless true. Viewed from the standpoint of mere instruction, the Sunday school has been a weak school indeed. It is doubtful whether any large proportion of our Sunday-school pupils could pass satisfactory examinations upon the facts which they are supposed to have studied. It is this inadequacy from the instructional standpoint that has given many of our leaders such alarm.

Without depreciating the value of learning facts, let us not fail to see education in religion taking place on a greater scale. We have been training Christians, and better Christians, in spite of our failure to *instruct* in the narrower sense. For younger Christians have been associating with older Christians in the great enterprises of the church. This has been especially true in the case of the missionary and temperance movements. These two great projects of the church have taught our children as much of the meaning and practice of Christianity as have Hebrew history and the Ten Commandments. In taking part in these movements, the principles of Christianity were learned not only intellectually, but through action and feeling. *Viewed from this standpoint, the church has unconsciously been using the principle of learning through activity.* For this let us be thankful, but not satisfied. Following the same principle, *let us enlarge upon it and utilize it to its greatest extent.*

# RECRUITING CHURCH SCHOOL TEACHERS

SECURING teachers is the perennial problem of the church school. Teachers have a way of resigning; sometimes they move away; more often they grow weary of well-doing. The genius of a church-school administrator meets its finest test in his ability always to have on hand a reserve supply of teachers with which to meet every emergency.

For the present many schools must recruit their teaching staffs from volunteers who have had little if any training for their task. Our present purpose is not to pass judgment on this system, but to study the best use which may be made of its possibilities. There are two mitigations of the undoubted weakness of the system which may be noticed. The smallness of the ordinary class and the closeness of the personal contact with the teacher make up in some measure for the lack of training of the teacher. The personality of the teacher commonly has a more direct play upon the lives of the children in the church school than in the day school. A second compensation of the present system is that it gives the teachers themselves a helpful training. Church-school teaching is about the only form of lay religious work which Protestantism has developed to any great extent. The most substantial folk in our churches have served in the church school at one time or another.

## Two Points for Consideration

We shall consider two phases of the problem of recruiting teachers: Who shall be recruited? How shall they be secured?

The obvious answer to the first question is that the best talent available should be recruited for church-school teaching. The standard will necessarily depend upon the church and community. Not as much can be expected in a frontier community as in a college town. But in most communities the church school has not availed itself of the best talent to be had.

Ex-school teachers are perhaps our finest source of supply. The men of the teaching profession have a way of graduating into business, and the women into matrimony. But the teaching instinct oftentimes continues, and they take a positive delight in practicing their erstwhile profession on Sunday. Perhaps the best qualified teachers whom we ever get are those who have taught successfully in the public schools, married, become mothers and fathers, and then have taken up church-school teaching because of their love for young people. It is surprising the number of former school teachers who may be discovered in any community.

Young people are commonly more available for church-school teaching than older folk, and there are certain advantages in using them. The question at once comes

By John R. Scotford

up, how young may a church-school teacher be? Given proper supervision, high-school girls often make good assistants with the beginners, and effective teachers in the Primary Department. They are more open to suggestion than older teachers, and usually get on better with the children. For the Junior Department, the best teaching ages are from twenty to thirty-five. Enthusiasm means much with boys and girls, and youth has more of that commodity than age. Boys usually do best with men teachers. Intermediate girls need the point of view of a married woman.

## Requirements for Teachers

But temperament is even more important than age. What sort of folks do we want as teachers in our church schools? The average superintendent will name dependability as the fundamental virtue of a church-school teacher. Teachers who fail to appear on Sunday are exasperating in the extreme. But this matter of irregularity goes deeper than it may seem to. Irregular attendance betrays a low estimate of the work of the school and its importance. The absence of the teacher casts a shadow upon the truth which may have been taught when she was present. A second requirement is personal popularity. The church school has no truant officer. If the young people do not like the teacher they will not come. One of the chief tasks of the church school is to impart personality, and this can only be done through a teacher who is popular with the pupils. A third requirement is pliability. The church-school teacher who cannot be told anything is a prime nuisance. Our work today is increasingly experimental. Following the path of progress is a great adventure. We need teachers who are willing to depart from the ruts of yesterday and to venture in new and untried ways.

## Whose Is the Responsibility?

But how are we to get our teachers? Who shall get the teachers, and what shall be the basis of the appeal which is made to them?

Shall the full responsibility rest upon the superintendent? In the past this has commonly been his task. The result was usually a hit or miss selection of teachers. When a vacancy occurred, the first victim who came within range was besought to take the task, regardless of personal fitness or any general policy of selection.

Shall the teachers recruit their own ranks? Collectively, they have both a closer knowledge of the school and a wider acquaintance in the community than has the superintendent. Their advice in the

matter of new teachers must surely be sought. But if the whole responsibility is placed upon them, there is the danger of the formation of cliques in the school and a disposition to run certain departments without proper regard for the general policy of the school.

The pastor might properly be the active agent in the recruiting of the teaching force, consulting of course with the superintendent and departmental officers. He knows the constituency of the church better than any one else. He is in close contact with those who are coming into the church and its work. He should know the school and its needs better than any one else. The work of the ministry develops a knowledge of human nature which should enable him to pick teachers.

The objection may be raised that the pastor has other things to do. But what is more important than this? Nothing can be more fundamental than the selection of teachers for the young. As a matter of fact, forward-looking pastors welcome this opportunity of shaping the work of the church school. The pastor of one of the leading churches of New York City, with a school whose attendance runs up to a thousand, and with a large staff of assistants, makes the statement that he makes all the arrangements for the church-school teachers himself. No pastor who looks his task in its larger aspects squarely in the face can decline this responsibility.

In schools having a committee on religious education, of which of course the pastor should be a member *ex officio*, such a committee should determine the qualifications of teachers and approve their appointment upon the recommendation of the pastor or superintendent.

## Methods of Securing Teachers

But how shall they be secured? The poorest way is to call for volunteers. The least fit are usually the first to offer themselves. Moreover the church school is cheapened in the eyes of the world when people are publicly besought to have a part in its work. It is oftentimes worth while asking for suggestions as to possible teachers. In this way the acquaintance of the church-school workers is utilized, and attention called to unknown talent. But thorough investigations must be made before asking any one to take a class in the school.

A profitable device is for the pastor to carry about with him a list of classes needing teachers, or about to need teachers, and also a list of possible teachers. Then by a process of elimination and selection each class can be fitted with a teacher. The private interview is by all odds the best way to consummate this. The need of a specific class can be put squarely to the

prospective teacher. Whether he accepts the task or not, the average person is pleased to be sought out in this fashion, and his interest in the school is in some measure enlisted. Oftentimes they will suggest some one else better fitted than themselves, and some of these suggestions are worth following up. But in any case, a frank and free private discussion is conducive to a good understanding.

### The Basis of the Appeal

What should be the basis of the appeal? What motives are most effectual in leading men and women to teach in the church school?

Let us rule out certain appeals which have commonly been made in the past. People have been told quite bluntly that it was their duty to teach. That may or may not have been the case, but the sense of duty alone does not produce the sort of whole-hearted service which the church school needs. People have oftentimes been wheedled into "taking a class" as a personal favor to the superintendent or pastor. When coaxing is the method used to get a teacher, it commonly takes a deal more coaxing to keep them going. Such teachers have a tendency to "resign" whenever the coaxing stops. It is often wise to have it understood that all resignations will be accepted, and that anybody is free to quit at any time that he or she wants to, provided only that notice be given to the constituted authorities. The teacher who does not find in teaching itself her reward should be encouraged to quit.

Love of young people and the desire to make one's life count is the appeal which stirs the sort of people whom we want. Teaching should not be presented as an abstract proposition, but a particular class of real children should be described and something told of the lessons and methods used with them. Unless a person really likes children, he has no business coming near the church school. A second appeal is that of fitness for the task. It should be made plain that not every one is asked to teach, and that there was some good reason for approaching the person in question. A third appeal may be made to one's gameness, to one's willingness to attempt a new task. The prospective teacher should be asked, not to take a class, but to try a class, with the understanding that if the work does not prove attractive that it need not be continued, and that the teacher is perfectly free to resign at any time. The fairness of this proposition has its appeal.

There are two common objections to church-school teaching. The first is lack of Bible knowledge. No one ever admitted that he knew enough about the Bible to teach it. Possibly no such person has ever existed! This objection may be met by showing the lesson material provided and by the statement that given ordinary intelligence and reasonable application the person asked can do the work. Further,

if the teacher be sufficiently persuaded of his ignorance of the Bible so as to really study it, it is a tremendous gain. The bane of the church school is the teacher who knows just enough about the Bible to bluff his way without real study. Moreover we should always remember we are aiming to develop Christian character rather than merely to teach Bible facts.

The second objection is the lack of time. Folk who are naturally busy are the only sort we want around a church school. But at the same time many church schools meet at nine-thirty or thereabouts on Sunday morning, and that is a time when few people have pressing engagements anywhere. Willingness to give the necessary time during the week for lesson preparation and class gatherings must also be considered.

The real reason why we do not get more efficient teachers is that most people have not been impressed with the importance and the effectiveness of the church school. Their memories of the "Sunday school" of a generation ago are not inspiring. They

need to be convinced that the church school of today is a new institution, that it is in earnest about its work, and that it presents a rare opportunity for the investment of interest and energy. The misconceptions born of other years are really the greatest obstacle to present progress. People decline to teach in the church school, not because of the burdensomeness of the task, but because they imagine it to be trivial. We only need to present the work in its true light to draw out of our communities a higher grade of ability for the carrying on of that work.

The joy of recruiting church-school teachers is that of unlocking the stores of devotion and service which are hidden in the lives of many of those about us. Of course there are disappointments and failures, but there are also surprises. Our churches are using only a small fraction of the talent of their constituencies. It is the high privilege of the church school to develop the latent powers of the people of our churches.

## First Principles for the Teacher

By Louisa M. Crew

PEOPLE look at religious education from different points of view. Some think of it as the effort to bring the child under the influence of certain conditions where character development in the right direction will be possible. Others regard it as the handing on to the child of the body of truth with which we as a church are entrusted. Others think of it as initiating the child into the adventurous life of service; and others again as the effort to bring the child into personal touch with God. These are but four aspects of the one great task—all being necessary.

The child must be brought under the influence of certain conditions in the midst of which spiritual growth is possible. In early years the child responds to suggestions which come to him from people and things. Psychologists of the present day are teaching us about the working of the unconscious mind, that deep part of our being which from the earliest years registers impressions of all that goes on around. Our attitude of mind towards a person or a subject is found unconsciously and is often the result of strong suggestions made in early years. When the adult attitude of mind towards the things of God is that of boredom, such a state can usually be traced to the dull, dreary, uninspiring teaching given in very early years, and to all sorts of "suggestions" which speak louder than words. The child's earliest recollections of Sunday school might connect the name of God with a cold, ugly room, the discomfort of bodily and mental repression with bare walls and a tedious program. Whatever the

teacher may say about the beauty and love of God and the duty of man to give his best in God's service, his words will be drowned by the strong cry of these contrasuggestions. It is the duty of parents and teachers to plan the conditions under which the child learns his religious lessons so that the feeling of the love of God, of the beauty of goodness, and the joy of worship may be the outcome of right suggestion. The teacher's own attitude of mind is the strongest factor in suggestion. The child catches feeling and attitude of mind. Much of our religious teaching has failed because the teacher has not been deeply convinced of the truth or wholly surrendered to the cause.

There is no doubt that there are dangers which beset the actual presentation of the Christian faith to children. (1) The danger of transposing the order in which our Lord gave us the two Great Commandments. Often we try to teach children to lead a good moral life, to do their duty to their neighbors, and yet fail to give them the knowledge of God which alone can be the motive power for all right action. "Thou shalt love the Lord thy God" can be taught in the earliest days if the teaching is in accordance with laws of child nature. (2) The danger of omitting certain truths for which human nature hungers, and which it will seek elsewhere unless satisfaction is given by means of our church teaching. Such truths are those of the reality and nearness of the unseen world, the wonder and capacities of

(Continued on page 573)

# THE TEACHER AND THE SEX PROBLEM

## A Timely Article on an Important Subject

THE minister who speaks upon the sex problem today is charged by the conservative with being immodest; and if he does not speak upon it, the radical calls him a coward. Of these two alternatives, I choose—neither! For I believe we can talk over some of these sex matters without being indelicate or cowardly. The real danger lies in silence or side-stepping. Neither the preacher nor the teacher of older classes can avoid reference to it. In the background of his thought every teacher must have some clearly defined principles about the relation of the sexes.

### What It Involves

What does the sex problem involve? It involves the relation of men and women to one another; the understanding and mastery of the sex instinct; the guarding of the new freedom which has come to woman and which she has demanded; a fresh appraisal of the business and the protection of the home; the training of children; the form of their education on leaving home; the ideals of social pleasure; the knowledge of the time when it may be safe for boys and girls to stay out late, together, and jazz; an appreciation of the normal sex instincts for fellowship; a sense of the sin of making the home a jail. Most of all, the sex problem involves a fresh devotion to Christian ideals.

It is not necessary to call attention to the number of serious crimes against the Christian ideal of the home. There are too many women who are willing to go off with other men than their husbands and too many men who are seeking butterfly affinities. It is often a question whether they believe in monogamy or in progressive polygamy. The majority are not so, thank God! We must regret that it is the other sort which gets all the publicity. We protest, lest our youth think the publicity given to devility is a just appraisal of values. There will always be men who wish they were women—and ought to be! And women who wish they were men—and are! They have successfully unsexed themselves in thought and act; but they are a negligible quantity among the true women of the world.

### The Problem Accentuated

The sex problem has been accentuated by the granting of universal suffrage which appears to have unsettled the heads of some women and of some men. It has been multiplied by the war. Miss Maude Royden in her book on *Sex and Common Sense* says there were a million more women than men in Great Britain before the war and three-quarters of a million

By  
Ernest Bourner Allen

were added to that number by the war. War forced the women of all countries into various industries in increasing and unprecedented numbers. Our current literature frequently portrays and undoubtedly increases the sex problem. Here are presented the tragedies of the home where

### THE TIDE IS SURE TO WIN

On the dark reef the breakers  
Recoil in shattered foam,  
Yet still the sea behind them  
Urges its forces home.  
Its song of triumph rises  
O'er all the thunderous din;  
The wave may break in failure,  
But the tide is sure to win.

The reef is strong and cruel;  
Against its jagged wall  
One wave, a score, a hundred,  
Broken and beaten fall.  
Yet in defeat they conquer,  
The sea comes sweeping in,  
Wave upon wave is routed;  
But the tide is sure to win.

O Mighty Sea, thy message  
In clanging spray is cast.  
Within God's plan of progress  
It matters not at last  
How wide the shores of evil,  
How strong the reefs of sin;  
The wave may be defeated,  
But the tide is sure to win.

—William C. Poole.  
In *The Home Visitor*  
• Methodist Episcopal Church

a woman loved a business life and neglected her home on the principle that she had as much right to do so as her husband. When three children had gone to destruction, she changed her view of the duties of motherhood! It may be possible to make a home without a father but it cannot be done without a mother. Girls who want to marry and are not willing to be mothers, with all the responsibility it involves, had better not marry.

The sex problem is reflected in the habits of our youth today. Two girls left one of our famous New England Colleges for women, on invitation, because they wished to smoke cigarettes. Since women are the

admitted equals of men, why should they not have the right to smoke as well as men? We do not like it, of course, and we think more of women who do not smoke. Probably we are hopelessly old fogies. There is force in the recent remark of President Coffman of the University of Minnesota. He says no college can correct seventeen years of bad home training. Nor can a church or church school. It is the home which produces the type of girls who want to smoke. The tragic situation revealed in the "elopement" of a group of Indiana high-school youngsters must make us examine the tendencies in present-day home training and in some of our modern psychology and pedagogy.

### The Cure of Our Ills

We need a clearer view of the obligations of the home in the training of our youth. The thoughtful observer must be an optimist, in the main, regarding the influence of the home today. The majority of our young people are coming up clean. Hundreds of them may wear their overshoes wide open but it is more slovenly than immoral. They have been affected, like their elders, by a form of dress which became a fad. A very few of them used it as a new means of being bold and attracting male attention. Here and there may have been one who used it out of pure wantonness. The cure of our ills is not in clubs, not even golf clubs, not in business or in social success. It is in a new and deeper loyalty to the ideals of a Christian home.

### Facing the Task

The general principles thus far considered must be in the consciousness of all our teachers and of all parents. Lessons which afford opportunity should be utilized to speak on sex relationships, social customs, and home ideals, in classes where the age of pupils will permit it. Teachers' meetings may well give thought and prayer to the matter. There are many homes where parents will welcome all the cooperation and help which teachers can give. Sometimes a teacher's confidential conference with a parent may open the door to life-long help for a pupil. We must not avoid this task because it is difficult nor fail to see its deepened import in our world today. The social privileges available for our pupils must be scanned and weighed to see whether they are as safe as they are adequate or as adequate as they are safe. There is danger here in both poverty and riches. And in all the social relationships of men and women, they will do well to be conscious of their influence upon the younger generation.

# CULTIVATING MORALE

How are you doing it in your school? Read this article at your next teachers' meeting and answer the questions discussed here.—*The Editors*

By Alfred White

**N**APOLEON BONAPARTE is credited with giving a very high value to the morale of an army. During the late war too there are many who believe that it was the "morale" of the Allies that enabled them finally to win. Nor is this hard to believe. We believe that the spirit of a man is a greater factor in his success than any material equipment. The wonder is that we do not realize more acutely the supreme importance of this factor in peace-time work. So far as I can see, few of us in the church school or any other such organization deliberately plan to develop a fine morale among the workers. What there is of this usually comes of itself, incidentally, without set purpose on any one's part, and yet there is no reason why it should not be cultivated. Many great industrial organizations are doing this very thing and with considerable success. It is the problem of developing a fine morale in a church school that I want briefly to discuss.

### True Leadership

My observation of the influences at work that seem to tend in this direction lead me to believe that virile leadership is an important factor. A vigorous, active superintendent who is always on his job and has a capacity for making things go in his school, will usually build up a staff around him that is loyal to his leadership. Nothing so tends to steady work in a school as a hard-working, capable superintendent. In such a school the attitude toward the work is usually so wholesome that the teachers soon feel its influence. They do not regularly come late to school, nor hurry away immediately the session is over. They are in their places because there is work to be done, and they want to do their part in it. When a teachers' meeting is called, they are on hand. When a committee is needed for some special piece of work, you can easily find workers willing to take on the responsibility. The whole attitude of the staff is characterized by a willingness to work, while some take hold with an enthusiasm that is contagious. This is the natural fruit of true leadership. It results in a morale that seems capable of overcoming all difficulties.

Very closely associated with strong, virile leadership in creating morale is another subtle element that may be termed "the consciousness of success." It is indeed a trite saying that "nothing succeeds like success," but it has a deal of truth in it, for we know from experi-

ence that when one is making a success of a job it is a strong stimulus to continue at it, and a powerful encouragement to doing still better work. It is quite natural that people, especially the younger and more enthusiastic, should want to work where success is in the very atmosphere of the school. In schools where the superintendent, his associates and the heads of departments are on hand early getting things ready, where the organization runs smoothly because of the thought and the work given to it, in such schools a teacher enters late with a feeling of shame, and pupils and teachers alike, breathing this atmosphere of orderly business-like administration respond to it with a like spirit. It has always seemed to me that the human mind is peculiarly susceptible to the influence of such an atmosphere of success. It must be the real thing, however. The spurious bustling make-believe of success that sometimes tries to pass itself off as the real thing may deceive for a time, but in the testing from month to month its real nature will be revealed. Real success only comes as the result of earnest thought, hard work and a right spirit. Where these are lacking the mere outward show of success will not last long.

### The Democratic Way

When strong, virile leadership and the consciousness of success that should accompany it are exceedingly important factors in creating a fine morale in a school, much of the permanent success will depend upon the method of school government. Does leadership make itself felt in a democratic way or not? This is a crucial question in the development of the right kind of morale. Too many schools are in effect what might be fairly termed one-man schools, instead of being, as they should be in a country like ours, a training school in practical democracy. I cannot get away from the conclusion that in this factor is to be found one of the most fundamental influences in the production of the highest type of morale.

The management of a school by a man of strong, autocratic temperament, will, if he is capable, undoubtedly produce a certain kind of morale that has all the appearance of success. Indeed, there may be success from some points of view. Probably this type of government fails in that it does not give much sense of responsibility to the teachers, and no great breadth of interest and sympathy. It fails

further in that it does not tend to furnish the necessary training to produce leaders capable of carrying on the work when the head is gone. Morale under this kind of leadership may be genuine so far as it goes, but it is not very deep-rooted. It is based on admiration of the leader's work rather than on a deep appreciation of the work itself and a sense of responsibility in carrying it out.

The finest morale is produced in a school governed in a truly democratic way. In such a school the whole body of workers becomes responsible for deciding upon policies for the internal government of the school. The pastor, superintendents and associate heads of departments will be the executives responsible for carrying out the policies decided upon. Nor should these executives allow themselves to be tempted into inaugurating any change of policy in the school or in any of its departments without first referring the proposed change to the workers affected. Indeed, so far as the Intermediate and Senior Departments are concerned, the students themselves should be represented on the body responsible for the policies of the departments. Nothing can be more fatal to the preservation of a fine working morale than arbitrary attempts to impose changes without first consulting the workers affected. Even if a policy is considered by the executive to be thoroughly sound and quite important, it must first command itself to the larger body of workers affected before being put into effect. A policy, even if it is fundamentally sound, may not at first command the support of the teachers, but eventually it will win its way on its merits. This is as it should be. When teachers have in this way a genuine share in deciding the policies of the school, the reaction is most beneficial. They assume a much wider range of responsibility than merely that of a class teacher. Their sympathies are broadened as a result of a wider outlook and they are being trained for a larger place in the leadership of the school. All this tends to the steady and permanent growth of the very finest type of morale.

Another factor in the cultivation of morale that is of considerable importance is the confidence of the workers that the school program is a worthy one. They must be satisfied that the courses of study are among the best available. They must feel that time and thought are being given to the work of securing the best and most suitable courses for each department. This is a phase of the school's work that touches each teacher very closely and he

is particularly sensitive to merit in lesson courses.

In a much more general way he is affected by the nature of the opening and closing worship program. A perfunctory, ill-prepared service is demoralizing to the kind of spirit that we are desiring to cultivate. A carefully prepared, well thought out service, on the other hand, gives a sense of satisfaction and an uplift of spirit that are potent influences throughout the whole service. If all this is true, it indicates the necessity for a constant study of the needs of a school as to its worship program and as to the courses of study that it shall use. We might equally well include the program of through-the-week activities that so many teachers find of such immense value in building up the kind of class spirit they desire to have.

### A Worth-while Program

The pastor of the church has a responsibility that is peculiarly his own in the development and preservation of a good morale within his school. To him comes regularly the opportunity to instruct and inspire. Our church-school workers need instruction in the great fundamentals of our Christian faith, and they need inspiration to keep them eagerly at their task. How few of us lay workers have had any kind of thorough grounding in Bible knowledge; we need definite help in the study of our Bible. More than these even, as teachers we need a much clearer grasp of the principles underlying the process of religious education, and that which is intimately related to this, we need a more intelligent understanding of the natures and religious needs of the children we are trying to teach. Our needs are many and only one who is relatively an expert can give us the needed help. The pastor by virtue of his position and his training is the one to whom teachers naturally look for this help, and he has a wonderful opportunity. To be a teacher of teachers is a task fit for the greatest. Growth in knowledge and skill gives teachers a sense of power, and accompanying this a desire to use this power usually develops. This consciousness of power is no small factor in developing the kind of morale that gets work done. This then may be the pastor's contribution and it is no small one. It is indeed one of his greatest opportunities and privileges to be constantly widening his teachers' range of knowledge along all these lines.

Intimately related to the above fundamentals are other perhaps minor factors that add not a little to the sum total of influences that produce a worthy morale. The promotion of good fellowship among the teachers is a means to the desired end that we cannot afford to neglect. There grows up an intimacy that is wholesome and conducive to a greater degree of cooperation than would otherwise be pos-

sible. This in itself is a most helpful reaction. If along with this there is a general atmosphere of helpfulness and an absence of that fault-finding criticism that is the bane of many an organization, then

conditions are still more favorable to the development of such a fine morale in the school that the work will go forward with a zeal and enthusiasm that is bound to be contagious.

## FROM THEORY TO FACT

By Charles E. White

SCHOOLS of religious education and church-school workers have long coped with the problem of putting the church school on a scientific basis of grading and teaching. So many obstacles have been met which have baffled even experienced workers that the question is often asked, "Can it be done?"

To this question I answer, "Yes."

The first obstacle, the one which is the worst hanger-on, is the layman's timidity in the matter of leaving tried and tested methods to reach forward into the new and untried. A thorough survey of the average church school reveals possibilities which even the most doubtful layman recognizes. As in business, so in the church school, the survey or taking of stock shows the available means of advancement. When tangible means of progress are laid before the layman, he does not hesitate to use them.

The solving of the problem must start in the church-school board. A committee of intelligent, constructive workers must take charge of research work, be frank about its findings, and be diplomatic in its recommendations. At least one public-school teacher should assist in this work. The attitude of the church-school board as a whole determines the rate of the solution of the problem, therefore it is essential that each worker be kept keenly interested in the progress of the work.

### Courses of Study

The choice of courses of study is a tedious task, but it is of primary importance because it involves not only the teachers and pupils, but also the parents. A radical change in the courses of study always brings forth objection on the part of parents, and it also frequently brings with it the resignation of one or more teachers. The best courses of study should be used, care being taken to avoid those that trespass on denominational differences; the price should be a secondary consideration. The committee for research should be given freedom in procuring sample courses; no time should be counted lost if careful examination shows any one of them to be better than the last. The courses for the primary grades are not difficult to choose once a definite order of education has been decided upon. The junior and intermediate grades cause very careful choosing of courses on account of the difficulty to satisfy the adolescent mental growth in its

extreme variations. The senior grades and young people's classes may be guided by offering several courses of study from which they may choose, the recommendations of the research workers always accompanying such an offer. The adults prefer to decide upon the kind of instruction they shall receive, but they are seldom averse to good suggestions. All courses of study should be chosen and recommended in a definite series if possible, so that the religious education the school gives may have chronological, logical, or some other order that is not "choppy."

### Placing Teachers and Pupils

The adaptation process is probably the most delicate. This consists of putting teachers and pupils where they "fit." The survey usually shows but few cases where the church-school grade of the pupil differs from that of the public school. In such cases the pupils seldom cause difficulty by being advanced to their proper grade. Trouble arises in setting back a pupil against his will or that of his parents; such cases should be let alone. If, however, a pupil consents to being set back—sometimes this does happen—his parents should be consulted before the change is made. But few pupils remain out of proper grade after a carefully handled readjustment.

The placing of teachers in the positions for which they are best adapted is not such an easy undertaking. Most teachers take the responsibility of teaching upon themselves only when they are fairly well adapted to the position offered. The harmony of conditions may very easily be broken. Promotion may bring to a teacher a class which does not react well to the touch of his or her personality; they may be asked to teach a course of study which they object to, preferring some other. There is no formula by which to solve such cases; one must do his best to satisfy each individual, still keeping in mind the unity of the series of courses. Sometimes a teacher is willing to exchange places with his or her substitute during the period of time in which the course is taught. In the process of adaptation the trend of natural fitness is usually the best to utilize so far as the placing of teachers is concerned.

The church school may well adopt the  
(Continued on page 573)

# GLASGOW CONVENTION IN HISTORY

By Henry H. Meyer

**I**N the history of world-wide Sunday-school endeavor the Ninth World's Sunday School Convention will stand out as among the most important early post-war international gatherings. It will be gratefully remembered by religious and educational leaders in more countries than were engaged in the World War and including all that were so engaged on both sides of the tangled and lamentable death struggle of the nations.

The Glasgow Convention afforded a providentially-arranged opportunity for Christian leaders from lands long alienated and estranged once more to grasp each other by the hand regardless of political and racial frontiers, to speak again the word of international understanding and good will. Glasgow made it possible to compare notes regarding the sad and universal spiritual wastage of the war, and to confer together regarding ways and means for strengthening the things that remain and of rebuilding on surer foundations the shaken structure of our Christian civilization.

The most promising approach to this world task is through the childhood of the world. This is perhaps the reason why at Glasgow the note of hope and of optimism, the note of reconciliation and of international cooperation prevailed. There are more than thirty million children and young people now enrolled in the Sunday schools of the world. Twice as many more are easily accessible to the organized forces of the Christian churches. The time for lament and sorrow has passed. The word of Jehovah to his people is that they go forward, that they rebuild the waste places of the earth and that they extend

the borders of that inter-racial brotherhood of Christian faith and service which today is comprehended under the term of *The Kingdom of God*.

But the Glasgow Convention did not deal in barren statistics, although it did register the fact that losses in Sunday-school enrollment due to the war have been retrieved, and substantial gains are again reported from many lands. The Convention dealt rather in terms of earnest endeavor. It registered both its spirit and its purpose in a revised constitution and in a set of findings. From both of these documents we here reproduce the most im-

portant sections, leaving the interested in the personnel, the addresses and the incidental doings of the great gathering to consult the printed volume that will constitute the official, well-edited and illustrated record of the convention.

## Findings Adopted by the World's Ninth Sunday School Convention

**Concerning General Information:** The reports gathered and summarized cover work in some forty countries, containing three-fourths of the world's population. In some of the newly created nationalities exceptional opportunities are presented for developing the movement, and thereby of helping to shape the future and character of the people.

We rejoice in the growing number of National Sunday School Organizations, several of them formed since the last Convention, but a twofold effort appears to us to be necessary: (1) to make existing associations more fully representative of the Protestant Sunday-school constituencies, including the state church if in a Protestant country, and (2) to found and foster associations in every nation at present unorganized—in mission lands giving, as far as possible, adequate national representation in leadership and in committee work.

We find with satisfaction that national associations and local unions, in addition to the familiar Sunday-school work, are giving encouragement to many supplementary methods, such as daily vacation schools,



*The "Queen Alexandra" in the Kyles*



*The University of Glasgow*

as part of their organized voluntary effort to impart systematic Christian teaching, distinct from any public system of education and free from state control.

We have been impressed with the steady growth of a specialized body of organizers, teacher-trainers, editors, and other such leaders, and have abundant evidence of the value of their service. An urgent plea comes from almost every mission field and European country for assistance in securing additional help of the kind to which the Convention should be asked to make a prompt and sufficient response.

We are grateful for the growing interest taken by missionary societies in Sunday-school work. We urge upon National Sunday School Associations to make closer contact with the missionary societies.

It is our opinion that, for the support of organized Sunday-school effort on the mission field, some scheme might be developed whereby, acting in harmony with the World's Sunday School Association, and with its possible financial aid, well-organized Sunday-school laws should take as their special sphere of external influence and assistance the movement in other lands to which they are related, by national ties—such as Holland to Dutch Malaysia, or by proximity—such as Australia and New Zealand to the islands in the South Seas.

One report brings up the question of the attitude and the policy of the World's Sunday School Association to the ancient Christian churches, such as the Coptic, Armenian, and Greek, and we commend this to the careful consideration of the World's Committee.

**Concerning Curriculum:** There is expressed a need and widespread demand,

#### GREETINGS FROM THE PRESIDENT OF THE UNITED STATES

**I** ASK THAT you will extend to the World's Sunday School Convention, assembled at Glasgow, my greetings and sincere good wishes. Such a gathering, representing as it does the nations of the world, must in itself have a far-reaching effect in promoting that better understanding which is so essential to the cause of peace. But that there should be gathered together such a body of men and women whose sole purpose is to serve humanity is doubly inspiring. I trust the Convention will result in a renewed consecration to the great task which is its aim and end."

Calvin Coolidge

throughout the various fields of the world, for curricula more nearly indigenous and better adapted to the problems of the living in these respective fields. For the creation of such curricula, lesson committees have been formed, and are at work in many fields.

It is desirable that the fields maintain as great a measure of unity, with respect to the methods of religious education, as is possible and compatible with efficiency, and with the need for indigenous curricula. Only by such unity of methods of this teaching can the churches contribute most effectively, through their schools, to the creation and maintenance of world friendship and world peace.

Unity of curricula cannot be found in the general adoption of some one system of uniform lessons; but it seems pos-

sible upon the basis of lesson courses graded by age-groups.

Varying degrees of cooperation are possible between the lesson committees of different territorial areas and language groups. It is especially desirable, in the interests of unity and efficiency, particularly upon the mission fields, that the lesson committees of Great Britain and America should cooperate in the adoption of lesson courses graded by age-groups.

We recommend:

(1) That a *Committee of Seven* be chosen by the World's Sunday School Association to make a comprehensive study of the lesson syllabus throughout the world, and to devise plans, to be reported to the Association through its Executive Committee, whereby this Association may contribute most effectively to the development of adequate curricula in the various fields; and that this Committee be empowered to choose the personnel of a Lesson Committee of not more than three persons, qualified by experience, who shall visit the various fields in the interest of this inquiry.

(2) That the Executive Committee of this Association undertake to provide funds for the work of the Committee of Seven and of the Lesson Commission.

**Concerning Leadership Training:** Turning to the matter of the production and equipment of leaders for the work of religious education, there is seen in most fields an increasing realization of the necessity of training the Sunday-school teachers, and this in many places is recognized as the crux of the problem. But in most fields the movement is evidently still in its infancy.

Few national unions, outside English-



Officials of the World's

speaking lands, have prepared textbooks adapted to their national requirements, but are using translations of American and British volumes.

Schools for the intensive training of leaders in Sunday-school work or religious education generally are reported only from one or two fields outside of North America and Britain. Well-attended ten-day institutes are spoken of in Japan, and courses of similar length in China and the Philippines, while in India, in addition to frequent courses of this length, several schools of a month's duration are reported. In that field the further step has been taken of the purchase of a fine property for a central training institution for leaders in religious education.

We note with intense satisfaction the splendid work that is being done in many theological seminaries in North America in this direction, but in most parts of the world there does not seem to be an adequate recognition of the importance in such institutions of religious education as it is understood today. We would urge upon all societies or governing boards, which have the control of theological seminaries, that regular departments of religious education be installed and conducted by fully equipped teachers. Further, we would recommend to missionary societies the vital necessity of giving all out-going missionaries and those on furlough a thorough acquaintance with up-to-date methods of training the young in religion and morals.

We strongly recommend that national Sunday-school unions or councils give larger attention to this whole matter of the training of teachers and leaders in their own fields, for no true advance is

#### GREETINGS FROM THE DUKE OF YORK

**I** DEEPLY REGRET my inability as Convention patron to extend personally to you a welcome. I rejoice to know that some forty countries have sent delegates to the Convention, and that the Continent of Europe is so well represented. You are welcome as coworkers in the great world task of winning the young people of the world for truth, righteousness, and God, and of creating a high moral standard which cannot fail to be reflected in the national outlook of every land. The assembling of this notable Convention is of happy augury for the future of religious education and I pray that the blessing of God Almighty may rest on all your deliberations, and that the results accruing therefrom may herald the dawn of a new era when peace shall hold sway over the whole world."

Albert

possible in methods of work unless the teaching staff is equipped to utilize the means that will increasingly be placed at their disposal.

**Concerning Religious Education Extension:** Grateful for the progress and devotion to Sunday-school work revealed in the Survey, we urge

1. The strengthening of Sunday schools already in operation as the best agencies of the churches for the extension of religious education.
2. The establishment of new Sunday schools as rapidly as possible, con-

sistent with the availability of efficient lay leadership.

3. Where the need is apparent and resources permit, the use of the vacation and week-day church schools as valuable means of extending the cause of religious education.

#### By-Laws of the World's Sunday School Association, as Approved by the World's Executive Committee

**Purpose:** The particular business and objects of this organization are benevolent, charitable, educational, religious, missionary, and for mutual improvement, the especial purpose being to promote organized Sunday-school work, to encourage the study of the Bible, to assist in the spread of the Christian religion, and to develop Christian character throughout the world.

**Membership:** Only persons holding what is commonly known as the "Evangelical Faith" shall be eligible for membership in the Association.

Membership in the World's Sunday School Association (incorporated) shall be constituted as follows:

(a) All members of the Executive Committee of the Association shall be members of the Association, as provided in the Certificate of Incorporation.

(b) All members of Executive Committees or Boards of Managers of the several units as hereinafter provided shall be members of the Association.

(c) All Delegates to the World's Convention named by the various units according to plans approved by the Executive Committee shall be members of the Association.

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## GETTING TOGETHER

### A Suggested Method of Unifying the Work with Young People in the Local Church

**I**N olden times the criminal might be "drawn and quartered." A milder, but perhaps analogous feeling is that of the able young person who enters into the work of a modern active church. Let him but get one foot into the Epworth League or Christian Endeavor and one into the church school, let him take a grip with one hand on a club and with the other firmly seize a Young People's Missionary Society. Then when these organizations jog off at their spasmodic gaits, with care-free neglect one of another, the painful consequences become apparent.

Sometimes one organization waxes great and swallows a few of its lesser brethren. Even then, the places of the departed are haunted by specters emanating from aggrieved adults, or from denominational boards.

Is there any practicable, workable form of organization which will accomplish the work now carried on by these overlapping societies, which will preserve the affiliations with the national organizations, and which will eliminate the unnecessary, wasteful, competitive duplication? Or if several schemes might be proposed, what factors shall determine the best plan?

#### Some General Principles

The criteria must vary considerably in different local situations. Probably some general principles will hold. Such a plan should make provision first of all, and above all, for the independent, autonomous unit group—call it class, or club, or society. This unit must be free to plan its program in accord with the interests and purposes of its members. Then, in the second place, there should be opportunity for cooperation between these unit groups in larger enterprises. The ideal system would encourage cooperation of all who might be interested and who could effectively work together in any project taken up. Thirdly, both in the unit group and in the correlated scheme, there must be provision for a wise, sympathetic, richly suggestive, adult guidance. The enterprises of the young people, whether at play, or worship, or study, or service, must be primarily *their own*. Yet the leader is needed to suggest new courses of activity, to lead inquiry into the most fruitful channels, and otherwise to help the young people to get done the things they would like best to get done. Finally, such a relationship with outside organizations of wider scope should be encouraged as will lead into the fullest, freest sharing of purposes and activities with other kingdom-building agencies.

With these four principles in mind—keeping the freedom of the unit, arranging for

cooperation if wanted, providing wise guidance, and leading toward participation in greater undertakings—the plan of organization for the young people in a church in New York City was worked out.

#### The Plan of Organization

The unit is the club-class. The membership in this club-class is not fixed arbitrarily but is self-determined. Such considerations as age, school grade, the congeniality, and the good of group and the individuals, are the basis for determining who shall come into the group. The club-class meets during the church-school session and at least once during the week. The number of meetings depends upon the activities under way, the opportunity afforded by the church plant, and the time which members and leader can give. Some group leaders are workers trained for the guidance of young people, but others are volunteers. It is the leader's problem to study the needs of the individual club members, to arouse such interests and encourage such activities as will call forth whole-hearted participation, and will provide for well balanced development.

With different groups, and at different times of the year, the activities under way vary greatly. Rather than adopting wholesale the program of any national organization, the Scouts, the Campfire Girls, the Queen Esthers, and similar organizations, furnish source material from which to choose activities and study courses. In general the curriculum of the Sunday meeting should be correlated with the week-day activity. The club enterprise should be interpreted in its relation to the great Christian purposes, past, present, and future. Perhaps the term "unification" best describes the work of the Sunday meeting.

#### The Administrative Problem

The acute administrative problem comes, however, when we turn from the individual groups to the relationship between them. How can cooperation be made possible without being restrictive and competitive? How shall these groups of ten to fifteen young people be related to similar groups in the church so that there shall be real working together in worship, study and action, but no jostling, none slighted or overworked? The Young People's Department of the church school suggests some ways. The Epworth League claims to have found a way with a different and needed emphasis upon expression. The

Student Council plan, in one form or another, offers other suggestions.

The term used to denote the unifying organization is of little significance save to those onlookers who feel themselves entrusted with a sacred responsibility to safeguard institutions as they have been. It was possible at this church so to couple the terms "Epworth League" and "Young People's Department" and so to unite their functions that the terms became interchangeable, but the work of neither organization was impaired.

The regularly elected cabinet of the Epworth League became head, *ex officio*, of the young people's activities. There was a president with general responsibility, working with the director of religious education. The first vice-president was in charge of the devotional work, the second vice-president in charge of missionary interests, the third vice-president responsible for social service activities, and the fourth vice-president the leader of recreation. Each club-class unit was invited to elect a devotional chairman, a missionary chairman, a social service chairman, and a recreation chairman, corresponding to the cabinet positions mentioned above. Provision was made for electing other officers, heading other departments, if need was felt for other forms of work than those covered. These class officers were responsible for leading the devotional, the missionary, the social service or recreational activities in their own groups, but they also represented their group on the department committees.

These department committees made cooperation possible. They were no new invention. The first vice-president has always been supposed to have a working committee. But in this plan, instead of a haphazard grouping, his committee was made to consist of the several devotional chairmen from the club groups. Likewise the committee of the second department consisted of one missionary chairman from each club-class unit. The social service committee and the recreation committee were likewise constituted with one official representative from each club-class unit.

This means that when the Rainbow Club, for example, find a family in need of clothing which they can only in part supply, their own social service chairman is meeting regularly with all the other social service chairmen in this departmental committee. In this way she can appeal for such help as is needed. Likewise, if a general party is to be given, no clubs feel themselves left out. This "Epworth League" social is planned by the social chairman from each club-class. Everybody is in on it. Conflict with individual

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# THE VALUE OF AN EXHIBIT

How One School Created Enthusiasm and Deepened Interest in Its Activities

By Harry B. Belcher



Display of Work Done in All the Departments During the Year

THE second annual exhibit of the church school of a church in Middletown, Connecticut, was recently held and was the occasion for bringing together the parents and the pupils for an evening of delightful fellowship. It also gave the parents a chance not only to see specimens of work done in the school, but also gave them a better understanding of the curriculum. This naturally will result in a more sympathetic cooperation in the future.

The increased enthusiasm on the part of the pupils and the teachers and the deepened interest of the parents over the exhibit of a year ago demonstrate the value of exhibits of this kind. This year there was a wholesome rivalry among the classes to present as fine a specimen as possible, whether it was table work, charts, maps or notebooks. The improvement in the quality of all work presented over a year ago was marked.

Judges were appointed to pass upon the work presented, though no previous announcement had been made to the school that this was to be done. One group judged in the matter of artistic effect; another in getting the message across; another, the illustrated table work, and still another, the notebooks. It may be a little significant that the highest honor for table work was received by a class of boys, the youngest in the Intermediate Department.

Altogether there were more than fifty posters. From the secretarial department

“‘Doing things’ is life to boys and girls. The passion of young life is to express itself. Activity is a sign of growth. Every class that is alive will be an active class. It is the province of the church-school teacher to help the pupils to find things that are worth doing.”

there were posters which showed the enrollment of the school by departments. Graphs indicated the attendance, late attendance, and so on. Another chart showed the school as a front-line school according to the international standard. Another poster showed that the growth of the school had been twenty-four per cent during the year. A chart prepared by the Brotherhood Class showed its gain since early fall had been sixty-two per cent. Other charts showed the organized classes and indicated their varied activities. There are eight of these in the school. Another chart showed a list of classes with perfect attendance for the past year.

The treasurer’s department displayed one chart showing the income of the school from its various sources; another indicated how this money had been expended; another, artistically prepared by a boy of twelve, showed our gifts for Japanese relief.

The beginners displayed pictures; the

Primary Department showed the books made in the classes on Sundays. The juniors presented lesson books, test papers, report cards and posters. The intermediates exhibited table work which included, *Paul’s Escape from Damascus*, *Jacob and Rachel at the Well*, *The Healing of the Paralytic at Capernaum*, and *The Feeding of the Five Thousand*. There were also several posters from this department as well as from the young people and adult departments. Other posters exhibited included the general work of the school, such as rally day, annual picnic, Christmas giving, teachers’ training classes, summer school, junior congregation, and so on. Other organizations of the church, such as the Epworth League, Boy Scouts, Queen Esther Circle, Standard Bearers, King’s Heralds and Little Light-Bearers had either charts or table work on exhibition.

After ample opportunity had been given to inspect and to have the exhibit explained, a brief but highly interesting program was rendered. This was followed by a social hour during which refreshments were served.

The exhibit was so interesting and so well represented the work that may be done in our church school that the Connecticut State Sunday School Association requested the loan of it during the session of the State Summer School which was held at Wesleyan University this last summer.

# AN ADVENTURE IN PROGRAM MAKING

## How One Church Is Doing More with Less Machinery

By Ira A. Morton

WHEN any part of a program fails or is in any measure disappointing in its success, the fault may prove to be in the program itself. Our church is proceeding on that assumption in respect to its missionary education program, and present indications are that the assumption is leading the church to a discovery.

### A Tale of Woe

The new educational director had scarcely found his bearings last fall when an enthusiastic member of the local senior women's missionary societies paid him a call. She was much concerned about the condition of the local missionary societies for children and girls. There were Standard Bearers, King's Heralds, and Little Light Bearers, under the Woman's Foreign Missionary Society; and the Queen Esther Circle, Home Guards, and Mothers' Jewels, fostered by the Woman's Home Missionary Society. Here were two sets of societies, six in all, which any self-respecting church of our size was expected to keep going. The very multiplicity of them was in itself enough to dampen the enthusiasm of the most ardent women workers. It had been hard to keep these societies supplied with leaders who were capable and willing to carry on the work. And only a few children and girls could ever be enlisted in these societies and be kept active in them. The situation was even less promising for the future. How could all these societies be revived and kept going another year?

The director was not surprised, but much interested, for he himself had as a child been all but pulled asunder by zealous leaders of foreign societies and equally zealous leaders of home societies, each bidding for his time and attention and money. And now he wished he might help relieve the confusion and anxiety attendant upon the missionary education of the present day.

### Leaders Hold Counsel

When the enthusiastic member left the office, she and the director had decided to invite the former supervisors of these children's societies to a conference. This was done. At the conference the first questions offered for discussion were: What is the purpose of each of these societies? What aims or goals are intended to be reached through them? It was discovered that in each case the following three aims were more or less vaguely recognized: to give children and young women missionary instruction; to train them in giving to missionary enterprises; and to direct them in missionary service. There was no doubt that these were worthy aims. They should not be abandoned. They should be reached if possible.

A brief review of the history of the children's missionary societies next revealed the fact that they rose to meet the need for missionary instruction at a time when no other agency was prepared to give it. A generation of Christians intelligent and active in the interest of missions had been foreseen to be a necessity. But not even was the Sunday school of that day doing anything to produce it. Its sole business was thought to be to teach Bible content. Hence, these several societies for children and young women as special agencies for instruction and training in missions.

But a glance at the church school of the present revealed interesting facts. Its program now includes strong emphasis upon missionary education for pupils of all ages and both sexes. Once indifferent to missions, it now regards missionary instruction and training as an obligation, and has definite plans for doing its duty in that respect. It works with the same pupils which the children's missionary societies would seek to serve. It also makes first claim upon the children's time and has a more tenacious hold upon more of them than the special missionary societies have ever had. May it not be, therefore, that the indifferent success with these societies of late years is because the church school with its departments and organized classes is too strong a rival?

However that may be, it was agreed by all, theoretically, that one inclusive program of instruction and training for children and youth is preferable to two or more separate programs; that any agency prepared to carry out such a program ought to be given right of way for a trial; and that since this church is committed to the principle of a complete program of religious education through an efficient church school, the way seemed wide open before us to adopt a new procedure toward our missionary objectives for children and youth.

### The New Venture

At this stage in the conference a vote was taken, resulting in the unanimous decision to recommend to the senior women's missionary societies and to the church-school board that the work of all six missionary societies for children and young women be amalgamated with that of the church school and under its general direction. A committee including the educational director was appointed to draft detailed plans and to present them to overhead organizations for action. Within a month the plan had been worked out and readily accepted, and left to the educational director to execute.

The plan in brief is as follows:

1. The supervisors of the several missionary societies are members of the missionary committee of the church school which is responsible for the school's program of missionary education.

2. The instruction materials authorized for the missionary societies are incorporated into the church-school's curriculum for the respective age-groups, and taught by the regular church-school teachers.

3. The objects to which the missionary societies are supposed to contribute their money are adopted as the giving objectives in the church school for a specified series of weeks. It so happens that the expenses of our church school are borne by the central treasury of the church. The school is therefore free to adopt giving objectives of its own for purposes of education in benevolent giving. We use a duplex envelope for all offerings in the school. This simplifies segregation of funds.

4. In like manner, the school makes use of the missionary service activities that the missionary societies would otherwise undertake.

It will be seen from the above that the aims of the missionary societies are conserved in the plan. They are just such aims as the church school wishes earnestly to pursue.

5. In our school we identify the home and foreign missionary societies known as Mothers' Jewels and Little Light Bearers with the Beginners and Primary Departments, including children four to eight years of age; the Home Guards and King's Heralds with the Junior and Intermediate Departments, including pupils nine to fifteen years of age; and Queen Esther Circle and Standard Bearers with the Senior-Young People's Department.

### The Outlook

After six weeks of instruction in foreign missions the offerings in the benevolence side of the pupils' envelopes from each department were turned over to the missionary society with which it is identified to satisfy the financial claim of that society. After Easter we conducted a six-weeks' series of lessons on home missions and turned the offering for those Sundays to the home missions societies. The instruction was attended with much interest, and the offerings somewhat exceeded the financial returns ordinarily expected from the missionary societies.

We have not yet met the question as to how reports for the missionary societies are to be made to the overhead district and national women's societies which foster the children's work. It is our expectation, however, that these overhead organ-

izations will be quite in sympathy with our plan when they observe (1) that it serves *all* the children of the local church, whereas the local missionary societies seldom served more than a minor fraction of that number; and (2) that the offerings are considerably increased by this plan.

In short, we expect them to waive many of the technicalities of society reports of membership, in view of the fact that we are reaching the desired objectives, even though in a different and more practical way.

We grant that our plan is still in the

experiment stage. We do not claim perfection for it. It is certainly not all that the church school should do on the side of missionary education. But we do believe we are on the way to a solution of our problem of unifying the pupils' religious-education program.

## SPECIAL DAYS

### Their Place and Use in the Junior Department

WHEN we note that a great many special days have come into more or less prominence in the church school we realize that it is expedient for us to arrive at some conclusions concerning the function of special-day observance.

In determining their function in the Junior Department, we shall need to concern ourselves chiefly with evaluating these special days according to the contribution that their observance will make to the Christian education of the junior boy and girl.

A program of graded worship for each of the different departments of the church school gives us the splendid chance to adapt all of our special day observances to the understanding of the group for which we are planning. Added to this is the advantage of being able to build into our worship programs the observance of days that have special meaning to the individual departments. This graded worship and instruction period is our great asset in observing special days, and herein lies our opportunity to deepen and broaden the appreciation of the impressionable junior.

The plan of following out a theme each month in the worship period has great advantages, and the special days that fall within that calendar period will add a wealth of material to the development of the theme. In fact, the theme may take its color from the ideas and ideals that the day itself embodies. The quarterly basis seems to be a satisfactory one on which to plan.

Let us consider the special-day family in three groups. First of all, come those that fall in the natural round of the calendar and by virtue of their significance in the life of the church are preeminent. Christmas and Easter are the two great seasons in all the evangelical denominations. The meaning of these days will be strengthened by a special service of all the departments of the church school. However, during these great seasons let us make the junior's experience as rich as possible in our department worship. In planning for these days our resources are unlimited. The great hymns of the church are our own peculiar treasure at these seasons of the year and the biblical material adapts itself to a great variety of uses and interpretations. It is our privilege to open up to the junior a new realm of appreciation,

By Violet C. Detwiler

through picture, story and song, of these two great outstanding days.

Thanksgiving and the patriotic days come under this heading and attach to themselves great value when we develop from them attitudes that will work out immediately in thought and action. The theme of *Gratitude* for November will culminate very naturally in a gift of Thanksgiving to some one or to some group. Our observance achieves its purpose when we develop that desire to share our benefits.

The theme for July might be related to the idea of citizenship and our study will include the laws of helpful junior citizenship. (*The Junior Citizen*, by Joyce C. Manuel, is particularly valuable in this instance.)

The birthdays of Lincoln and Washington, coming as they do in the month of February, enable us to stress the outstanding claims to greatness that both present. The themes of *Prayer or Service* for this month afford fine opportunities to study the lives of these heroes from particular angles. The junior will profit greatly in linking up with these great leaders the thought that they were praying men—men who found their strength in the study of the Word and in prayer. *The Story of Lincoln and the Bible in Good Stories for Great Holidays*, and the picture of Washington in prayer at Valley Forge are specially pertinent during this month.

The second group of special days includes those that arise out of the needs and obligations of the school itself. Children's Day, Rally Day and Promotion Day take their places under this heading. There is at our disposal a great deal of material published by the various church Boards. Because the different churches present different requirements and needs, we shall not discuss with any detail the uses of these days. Let us lay hold of the real purpose and idea of each and present a service that will deepen our relationship with that purpose and idea. In preparation for Rally Day, the juniors will enjoy making appropriate posters. Unless you have tried it, you do not know the practical points they will choose to feature in their posters.

The third group of special days includes

the anniversaries and birthdays that can be made to bear a vital relation to the life and conduct of the juniors. The birthday of Theodore Roosevelt, October twenty-seventh, is preeminently a birthday for them to observe. A hero of service to such a remarkable degree, he speaks to them emphatically, as a "Doer of the Word." His undaunted spirit in the face of defeat shows the junior how to lose in a game. His boyhood struggle to gain a strong body in order that he might serve life's needs, and his efforts crowned with achievement, as shown in his endurance on the march and in the saddle, appeal to the junior's love of championship. His fairness and fearlessness to all that was a foe to honesty and truth commends him always as a good soldier in the cause of right. His favorite hymn, his creed for the American boy and his motto, all are challenges to thought and action.

The birthday of Martin Luther offers a fine opportunity for a study of the heroic in our church history. He heads the list of those who have revered their conscience even at the cost of their lives. Such a life stirs the admiration of the junior and will function in creating in him a respect and love for the church.

Good-Book-Week opens the way for timely service activities and linking its observance with that of Thanksgiving offers definite opportunities for the junior to share some of his fortune with those who are losers for lack of good books.

Even though missionary and temperance instruction have become parts of graded study courses, there are a few birthdays in connection with these subjects that seem entitled to special distinction. The life of David Livingstone is illustrative of this special group. The practice of observing the birthday of a missionary hero once each month, in connection with the birthdays of the boys and girls, deserves mention. Such a service makes not only a strong personal appeal but helps to broaden the junior's experience.

Let us welcome the days that hold out such promise and let our objective in each case be well defined. If we have studied the boys and girls whom we teach, we know their characteristics, their needs and their interests and every special day that helps us to meet these needs is a resource at our command.

# GOOD BOOKS FOR INTERMEDIATES

If classes in your school are studying the Intermediate Courses of the International Graded Lessons, you will be especially interested in these book lists, suggesting through-the-week reading for the pupils. The lists will be valuable, however, to all leaders of young people. Similar lists for preceding quarters have been published in the April and July numbers of THE CHURCH SCHOOL.

The note which accompanies the name of each book gives some indication of the contents, but the teacher alone can decide when the book should be introduced to the pupil. The comments are not intended as a substitute for the teacher's personal knowledge of the book. Any such list undoubtedly will have to be modified to meet the needs of each class, but these books may serve as a starting point in helping teachers to find the best for their special groups.

## YEAR 1 (12 Years) GOSPEL STORIES

### Lesson Material for the Year

1. Gospel of Mark
2. Gospel of Mark
3. Missionary Stories
4. The Acts of the Apostles

**Aim for the Year:** To present Jesus as our example and Savior, to show that the Christian life is a life of service, to deepen interest in the Book which contains God's message to the world.

#### Hunting, *Story of Our Bible*

This book is recommended as a story for the family to read together during the year. The good literary style and the easy narrative fashion with which it is written makes it an excellent book to read aloud. It not only retells the main story of the Bible but it describes how we came to have it in the present form.

#### FIRST QUARTER

##### 1. Paton, *The Story of John G. Paton*

A thrilling story of a missionary who lived thirty years among the cannibals of the South Seas.

##### 2. Gilbert, *More than Conquerors*

Men such as Beethoven, Emerson, Saint Gaudens, Scott, and Livingstone are introduced in a friendly way. "Stumbling-blocks may become stepping stones" is the keynote. The book has inspirational value.

##### 3. Brown, *Book of Saints and Friendly Beasts*

Beautiful, almost quaint stories of many saints and some bird or animal to which they had been kind. The stories are full of the Christ spirit.

##### 4. Ruskin, *King of the Golden River*

Gluck, the hero of this imaginary tale, encounters the difficulty of being consider-

### By Marion H. Chatfield

ate and charitable at all times though his intentions and efforts are the best. Heartless and greedy brothers form the contrast to Gluck. An excellent story and charmingly told.

#### 5. Bennett, *Master Skylark*

A story of Shakespeare's time. A boy who, famed for his singing even in the Queen's court, longed for his mother. Loyalty to his mother is portrayed finely.

#### 6. Dodge, *Hans Brinker or the Silver Skates*

The tale of a Dutch lad who through courage and devotion is able to restore his father's health. Has the value also of a book of travel: gives idea of Holland's everyday life and its resources. Written in spirit of devotion.

#### 7. Jackson, *Nelly's Silver Mine*

The mine is the happy little girl's disposition.

## YEAR 2 (13 Years) LEADERS OF ISRAEL

### Lesson Material for the Year

1. Leaders of Israel
2. Leaders of Israel
3. Leaders of Israel
4. Religious Leaders in North America

**Aim for the year:** To bring before the pupils men of the Old Testament and men in North America who have lived heroic lives for God; and to help the pupils themselves to try the heroic life.

#### Bunyan, *Pilgrim's Progress*

This book is suggested for the home reading for the year. It is much better appreciated if read aloud and talked of in the whole family group.

#### FIRST QUARTER

##### 1. Hagedorn, *Boy's Life of Roosevelt*

Roosevelt's vision and willingness to follow a vision though it led him over rough paths has much in common with the early leaders of Israel. This particular biography is one of the best portrayals of the national hero. Girls like it as well as boys.

##### 2. Mathews, *Quest of Liberty*

It is the story of the Mayflower Pilgrims. It has much the same spirit of adventuring for high ideals as is portrayed in the story of the Children of Israel.

##### 3. Riis, *Making of an American*

Riis, like Roosevelt, his friend, felt injustices to the less fortunate very keenly. His loyalty to a good cause, social reform, reminds one of Moses. This autobiography may not be wholly appreciated by the

young reader but he will find portions of it both entertaining and stimulating.

#### 4. Kipling, *Captains Courageous*

A spoiled millionaire's son was made a man by some rough fishermen.

#### 5. Laboulage, *Quest of the Four-leaved Clover*

This tells of Arabian desert life and of the heroic and noble deeds of a Bedouin Arab. It may be useful for giving atmosphere to the lessons.

#### 6. Singmaster, *When Sarah Saved the Day*

An example of heroic living in a fifteen-year-old girl of today. A courageous girl saves the home for her orphaned brother and sisters in spite of a grasping uncle.

#### 7. Rhoades, *When Gretel was Fifteen*

Gretel was sure that she was a coward but when she was suddenly forced to face a difficult situation she showed the highest degree of courage and loyalty.

## YEAR 3 (14 Years) CHRISTIAN LEADERS

### Lesson Material

1. Early Christian Leaders
2. Paul, the Missionary
3. Later Christian Leaders
4. Some Famous Friendships

**Theme for the Year:** Personal allegiance to Christ and examples of loyal followers in history.

#### Forbush, *Boy's Life of Christ*

An exceptionally well written story which the whole family would enjoy. There is both color and imagination discreetly used, but there are no fictitious elements.

#### FIRST QUARTER

##### 1. Keith, *Black Bearded Barbarian*

A herald for Christ in Formosa, G. L. Mackay is the hero of this missionary story. He lived a life full of danger but he met all with a fine courage.

##### 2. Franklin, *Autobiography*

It is interesting to read this book noting what characteristics led to success and greatness. Loyalty to work and persistence are to be noted especially.

##### 3. Pyle, *Men of Iron*

A tale told of a man called Myles Falworth who serves as page, squire, and knight and finally vindicates his father's honor. A story of chivalry.

##### 4. Mason, *Four White Feathers*

An English boy received the four white feathers of cowardice and is thereby spurred to do heroic deeds.

##### 5. Duncan, *Billy Topsail*

A sturdy Newfoundland lad helps Doctor Luke in his practice. Eager service to the great doctor by a willing Billy is given.

## SEPTEMBER

There's a little chill in the breeze, now,  
 And a touch of frost in the weather;  
 There're a few red leaves on the trees, now,  
 And the birds fly south together.  
 Summer is gone; but autumn brings  
 A brand new bundle of happy things!

Nancy Byrd Turner

## A LONG LOOK AHEAD

**P**ROMOTION Day sometimes finds teachers facing the question, "Who is ready for promotion?" In some departments the method of cramming knowledge into the little heads is resorted to at the last minute.

**A Good Start**—Last year in our department we decided to begin the year in the right way and to formulate a plan by which we would have a real course with definite requirements and marks from month to month. We had long known that this was the only way, but somehow the exact knowledge of just what to plan for from month to month was never discovered until the superintendent attended summer school again and received definite ideas and renewed enthusiasm for the work.

**The Foundation**—Fortified with notes and the printed suggestions recommended by the teacher of the summer-school class, and with the firm conviction that we *must do it now*, we began our work. A fellow superintendent from another school caught the vision and an exchange of ideas came about with the result that now these two schools have their own promotion requirements.

**Preliminaries**—At our teachers' meetings we talked over the things our department should recognize each week as essential to the better conduct and character making habits of the child. We agreed that certain verses, songs, prayers and Scripture passages must be treasured. We talked over the aim of each course, and tried to see if the verses we had selected corresponded with the aim of the course as indicated by the lesson writers. We took the child's viewpoint and his surroundings and tried to fit these verses into his life and make them positive steps in his development as God's child. Of course we knew we could not expect him to memorize everything we taught, but we did

By Edna M. Weston

know from summer-school experience and our study together about the number of verses that would be a fair requirement for his limited powers, and firm in that conviction, we went to work.

**Step by Step**—We listed the verses in the order they appeared in the courses grade by grade, placing the extra Scripture passages, songs, prayers after the lesson subjects and memory verses with the story numbers. We needed home cooperation and this plan made it possible for the parents to check up the children from week to week and gave them a bird's-eye view of the entire work required for the year.

**Regular Record**—We began with the quarterly report card, marking the card each week instead of placing the record in the "teacher's book." At the end of the quarter these Sunday totals were averaged, deductions made for Sundays when a child was absent, and the percentage for the quarter marked on the card. These record cards were therefore ready at the end of the first quarter which was also the time we took to present our plan of work and printed requirements to the parents.

**Explanations**—A letter fully explaining our plan, the printed slip giving the work for the entire year, and attendance card, were sent home with each child. In the case of brothers and sisters in the department, two letters and two printed slips were sent to the home, for the work in the different grades required different verses, prayers and songs. This made it possible for the parents to compare the work and requirements of the two ages and to see the larger number of verses and stories expected from the older children. They could also check up the percentages we had given the children.

## Letter to Parents

Enclosed you will find a list of the things which the child in the Primary Department should know. Each Sunday he is given a folder, *Primary Stories*, which contains the story told by the teacher, and the memory verse. It is expected that some one in the home will read the story to him (or see that he reads it himself) and help him learn the memory verse. Encourage the child in retelling the stories and in caring for his lesson papers. The folder containing these should be brought to school each Sunday.

The teacher usually makes a suggestion for the living of the truth of the story. The home should provide opportunities for this expression. It is of the utmost importance that the child attend every Sunday, and be on time. The best results can be secured only when there is cooperation between the home and the school, both striving to maintain at least as high standards for the child's religious school as for his secular school.

The Primary Course of Lessons covers three years' work for children, six, seven and eight years old. Those children six, (in the first grade in public school) are in the first year; those seven, (or in second public-school grade) in the second year; and the children eight years old, in the third year, corresponding to the same grade in public school.

Promotion Day comes once a year, the last Sunday in September. The year's work begins the first Sunday in October. Every three months you will receive a report of the pupil's work.

You will see from the enclosed report card just how your child stands, and the things for which he has been marked. The points vary, but 50 is the highest he can earn on any given Sunday. Please look the card over carefully, and help him to come up on the things he has failed in this time.

If any further information is desired, a conference between teacher and parent will be gladly arranged.

Superintendent of Primary Department

Teacher .....

Address .....

*Honor Roll*—As an incentive to the children an honor roll was prepared. We made this our own "Roll" by using magazine pictures. It was talked about at the beginning of the new quarter and we were gratified to find eighteen of our sixty children had averaged eighty per cent and over. Their names appeared on the honor roll at the end of the first quarter. At the same time, the honor roll for the second quarter was exhibited. This too was a home-made affair, showing a magazine picture of a little boy holding a piece of chalk in his hand, with a blackboard in the distance and the query, "Who goes on the roll next time?" We watch the roll with great interest as a barometer of our success.

*Visits*—We were not quite satisfied to wait for the end of the second quarter to know the results of our efforts for real work at the right time with these children. Teachers volunteered to make calls into the special homes, selected because of their variety—nationality, environment, and personal beliefs—to get the reaction of the parents on this new departure. We believe when next promotion day comes around we will know whom to promote and the right grade the child has attained after one year's work with us.

*Requirements*—The following list of requirements which were suggested at the summer-school class may be of interest to other teachers:

#### PRIMARY GRADED LESSONS

##### FIRST YEAR

The stories selected for this year are intended "to show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience."

The child during the first year hears thirty-nine stories, and it is hoped he will be able to retell the following nine:

*God the Creator of All Things*, No. 1.  
*God the Father of All*, No. 2.  
*The Baby Jesus in a Manger*, No. 11.  
*The Story of the Baby Moses*, No. 16.  
*The Child Samuel in God's House*, No. 29.  
*Worshiping God by a Riverside*, No. 31.  
*Joseph Obeying His Father*, No. 35.  
*How David Used His Harp*, No. 41.  
*A Hungry Woman Sharing Her Bread*, No. 42.

The child should be encouraged in the home to memorize the following memory verses:

1. In the beginning God created the heavens and the earth. Story No. 1.
2. O Jehovah, thou art our Father. Story No. 2.
3. Every good gift and every perfect gift is from above, coming down from the Father. Story No. 3.
4. Jehovah hath done great things for us; whereof we are glad. Story No. 8.
5. O give thanks unto Jehovah; for he is good. Story No. 8.
6. God loveth a cheerful giver. Story No. 10.

7. God so loved the world, that he gave his only begotten Son. Story No. 11.
8. What time I am afraid, I will put my trust in thee. Story No. 18.
9. I am with thee, and will keep thee whithersoever thou goest. Story No. 21.
10. He hath made everything beautiful in its time. Story No. 24.
11. Jehovah is nigh unto all them that call upon him. Story No. 27.
12. It is a good thing to give thanks unto Jehovah, And to sing praises unto thy name, O Most High. Story No. 30.
13. We should love one another.
14. Be ye kind one to another.

##### SECOND YEAR

The stories for the second year are intended "to build upon the teaching of the first year:—1. By showing ways in which children may express their love, trust, and obedience; 2. By showing Jesus, the Saviour, in his love and work for men; 3. By showing how helpers of Jesus and others learn to do God's will."

The child during the second year hears thirty-nine stories and it is hoped he will be able to retell the following ten:

*A King and His People Caring for God's House*, No. 2.  
*Nehemiah, the King's Cupbearer*. No. 6.  
*The Angel's Message to Mary*. No. 11.  
*The Angels' Song and the Shepherds' Visit*. No. 12.  
*The Visit of the Wise Men*. No. 14.  
*The Boy Jesus Visits Jerusalem*. No. 16.  
*Jesus and a Blind Man*. No. 18.  
*Jesus and the Children*. No. 21.  
*The Loving Care of Jesus for a Little Girl*. No. 26.  
*The Story of Dorcas*. No. 32.

The child should be encouraged in the home to memorize the following memory verses:

1. Be ye doers of the word. Story No. 1.
2. Enter into his gates with thanksgiving, and into his courts with praise. Story No. 2.
3. Pray one for another. Story No. 4.
4. Jehovah is nigh unto all them that call upon him. Story No. 6.
5. O give thanks unto Jehovah; for he is good. Story No. 7.
6. I will praise thee, O Lord my God, with my whole heart. Story No. 8.
7. Thou shalt call his name Jesus. Story No. 13.
8. Jesus advanced in wisdom and stature, and in favor with God and men. Story No. 16.
9. Suffer the little children to come unto me, and forbid them not. Story No. 21.
10. God loveth a cheerful giver. Story No. 22.
11. We love, because he first loved us. Story No. 23.
12. Because I live, ye shall live also. Story No. 27.
13. A new commandment I give unto you, that ye love one another. Story No. 31.
14. If ye love me, ye will keep my commandments. Story No. 32.
15. Go ye into all the world, and preach the gospel to the whole creation. Story No. 35.

#### The Church School

The second year pupil is also expected to memorize the Christmas story as found in Luke 2: 8-14. This is also found in story 12. And the 100th Psalm, found in story 8.

He should also know the Lord's Prayer and the song, *The Sweet Story of Old*.

##### THIRD YEAR

The stories of the third year are intended "to build upon the work of the first and second years by telling: 1. About people who chose to do God's will; 2. How Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; 3. Such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him."

The child during the third year hears thirty-nine stories and it is hoped he will be able to retell the following thirteen:

*A Shepherd Boy and a Giant*. No. 1.  
*Abigail the Peacemaker*. No. 3.  
*David's Kindness to a Lame Man*. No. 6.  
*The Story of the Birth of Jesus*. No. 12.  
*A Busy Day at Capernaum*. No. 17.  
*Jesus Teaching How to Pray*. No. 20.  
*A Gift that Pleased Jesus*. No. 21.  
*Jesus in the Home of Zacchaeus*. No. 22.  
*The Story of the Good Samaritan*. No. 23.

*Jesus Teaching a New Commandment*. No. 24.

*The Resurrection Day*. No. 27.

*Peter's Lie Forgiven*. No. 31.

*Paul's Story of His Adventures*. No. 39.

The child should be encouraged in the home to memorize the following memory verses:

1. I will fear no evil; for thou art with me. Story No. 1.
2. Be not hasty in thy spirit to be angry. Story No. 3.
3. Be ye kind to one another, tender-hearted, forgiving each other. Story No. 6.
4. Serve him with a perfect heart and with a willing mind. Story No. 7.
5. It is a good thing to give thanks unto Jehovah. Story No. 16.
6. There is forgiveness with thee. Story No. 18.
7. Forgive us our debts, as we also have forgiven our debtors. Story No. 19.
8. Lord, teach us to pray. Story No. 20.
9. Every man shall give as he is able. Story No. 21.
10. If ye love me, ye will keep my commandments. Story No. 22.
11. A new commandment I give unto you, that ye love one another. Story No. 24.
12. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. Story No. 26.
13. Lo, I am with you always. Story No. 28.
14. Lord, thou knowest all things; thou knowest that I love thee. Story No. 32.
15. We must obey God rather than men. Story No. 33.
16. In God have I put my trust, I will not be afraid. Story No. 38.

In addition, the following scripture passages should be memorized:

Psalm 23. Story 1. Matt. 6: 9-13. Story 20. Mark 16: 1-7. Story 27. Psalm 100. The Knights' Marching Song.

# A SEPTEMBER PROGRAM FOR THE PRIMARY DEPARTMENT<sup>1</sup>

By Lucy Stock Chapin

The last of a series of programs for the Primary Department, the first one of which was published in the October, 1923, issue. The programs give complete suggestions for every month in the year.

SEPTEMBER is the commencement month of a graded church school. In two senses it is commencement month. The graded lessons begin with October, consequently September marks the end of the school year and promotion, or commencement exercises, are usually held on the last Sunday of the month in connection with the Rally Day service.

If Promotion Day is celebrated in June the children remain in the Primary Department through the summer and the actual transfer of pupils is made the last Sunday in September or the first Sunday in October.

On the other hand, September is the commencement of the active season of work.

"Summer is gone; but autumn brings  
A brand new bundle of happy things!"

Has the church school been closed during the summer? If it has the children have acquired new interests and gained new experiences and it may require some effort to get them back to their work. Has the attendance been small and irregular during the hot weather? If it has there will be absentees to welcome back.

In departments that have been closed, or where the pupils have been irregular in attendance, some effort should be made to give the lessons for the summer to the pupils. The folders for July and August may be bound together and given to them according to their grades, with the request that they read the stories, or have them read, at home. It may be possible to review some of these stories in the classes or in the session program. The lessons are of such importance that the children lose much if they are not able to make them up in some way.

If classes were combined during July and August the pupils should now return to their own classes and teachers.

In the classes in each grade the prepara-

tions for promotion should include not only a very careful presentation of the lessons for the month and teaching of the memory texts, but a reviewing of the teachings of the year. Promotions occur in all grades as well as from department to department. In each grade the September lessons sum up some of the most important teachings of the year.

## Promotion Requirements

Promotion from the Primary to the Junior Department is based upon three things, namely: age, public-school grade and memory work. Age should not be the only basis of promotion although it should be approximately nine years. That is, the child is promoted on the Promotion Day which follows his ninth birthday. In the public school he should be ready to enter the fourth grade. It must be remembered that there are exceptions to all rules and the child and his needs and abilities must be given first consideration. The required memory work includes selected memory texts and correlated passages from the Primary Course. If the International Graded Course is used, see the Teacher's Text Books for suggestions as to what to choose. If another graded course is used, the requirements will be made from the memory work of that course.

If an ungraded course is used, the required memory work will be selected memory verses and stated passages which have been learned as supplemental lessons, such as the Twenty-third Psalm, The Lord's Prayer, The Christmas Story (Luke 2: 8-20), The Resurrection Story (Mark 16: 1-8), The Two Great Commandments (Matt. 22: 37-39), The Story of the Good Samaritan (Luke 10: 30-37) and a few hymns.

"The memorization of these Bible verses and hymns should never be left to the end of the year before graduating to the Junior Department. They should be learned week by week as they occur in the Course.

Therefore, the promotion requirement for each pupil should be the regular and conscientious performance week by week of each week's task. These requirements are for the teacher as well, for the pupils will do only what the teacher expects or requires of them."

## Room Decorations

As in the spring the children took delight in making the room beautiful with opening buds and flowers, so now they will bring in some of the bright fall flowers, seed-pods, leaves, cocoons and birds' nests. Encourage the bringing of these things from nature and use them not only for decorating the room but for teaching of God's love and care in nature. They will be especially helpful in connection with some of the first and second-grade lessons.

Place an autumn picture in the front of the room and on the blackboard write an appropriate poem or the memory verse, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

## Before the Session

Nothing will be more effective in producing the spirit of happy work after the vacation period than giving the children something to do in the moments before the session.

On the first Sunday have a large jar of goldenrod on the table or desk and tell the story, *A Legend of the Goldenrod*.

## A Legend of the Goldenrod

Once there were a great many weeds in a field. They were very ugly-looking weeds, and they didn't seem to be the least bit of use in the world. The cows would not eat them, the children would not pick them, and even the bugs did not seem to like them very well.

"I don't see what we're here for," said

one of the weeds. "We are not any good."

"No good at all," growled a dozen little weeds, "only to catch dust."

"Well, if that's what we're here for," cried a very tall weed, "then I say let's catch dust! I suppose somebody's got to do it. We can't all bear blueberries or blossom into hollyhocks."

"But it isn't pleasant work at all," whined a tiny bit of a weed.

"No whining allowed in this field," laughed a funny little fat weed, with a hump in his stalk. "We're all going to catch dust; so let's see which one can catch the most. What do you say to a race?"

The little fat weed spoke in such a jolly voice that the weeds all cheered up at once, and before long they were as busy as bees and as happy as johnnie-jump-ups. They worked so well stretching their stalks and spreading out their fingers that before the summer was half over they were able to take every bit of dust that flew up from the road. In the field beyond, where the clover grew and the cows fed, there was not any to be seen.

One morning, toward the end of summer, the weeds were surprised to see a number of people standing by the fence looking at them. Pretty soon some children came and gazed at them. Then the weeds noticed that people driving by called each other's attention to them. They were much surprised at this, but they were still more surprised when one day some children climbed the fence and commenced to pick them.

"See," cried a little girl, "how all the dust has been changed to gold!"

The weeds looked at each other, and, sure enough, they were all covered with gold-dust.

"A fairy has done it," they whispered one to the other.

But the fairies were there on the spot and declared they had had nothing to do with it.

"You did it yourselves," cried the queen of the fairies. "You were happy in your work, and a cheerful spirit always changes dust into gold. Didn't you know it?"

"You're not weeds any more, you're flowers," sang the fairies.

"Goldenrod, goldenrod!" shouted the children.—By Frances J. Delano in *Story Telling Time*. The Pilgrim Press. Used by permission.

The story brings its own lesson. "You were happy in your work, and a cheerful spirit always changes dust into gold."

While the story is being told, or at its conclusion, let each child color a spray of goldenrod which has been outlined for him on the cover of his book of folders, or a goldenrod border on a card on which to write his memory text for the day.

If Promotion Day is to be celebrated the last of September, the time before the session all during the month may be used by the children who are to be promoted in retelling, writing, or dramatizing stories, reviewing songs and memory texts, or finishing incomplete work.

If, in connection with the promotion, there is to be an exhibit of the children's work, they will all be interested in using these pre-session periods for completing and mounting their pieces of handiwork for this exhibit.

### Building the Program

In building the programs for September it will be well to provide for the use of memory verses, correlated lessons, stories and songs which will be used in the promotion service in order that the children may be thoroughly familiar with them.

The second-grade memory verses and

the first of the first-grade are especially suited to use in brief seasonal talks, the children who have learned them repeating them in concert.

The four lessons of the second grade form a series of nature lessons under the theme, *All Creation Fulfilling His Word*. They come at the close of the vacation season, during which the children have come more closely in touch with out-of-door life than at other times. With these lessons in mind the theme for the month's programs may be *Gratitude for God's Care*.

Several of the memory verses for the month added to the many already learned may be used in the service of worship.

No new songs will be learned this month. From those already known a selection will be made for use in the weekly programs and for the promotion service.

### A SEPTEMBER PROGRAM

#### I. Service of Worship

1. Prelude—Music of *When Morning Gilds the Skies*.  
Found in church hymnals.

2. Song. *When Morning Gilds the Skies*.

3. Memory verses (Superintendent and second-grade pupils).

"The earth is the Lord's, and the fullness thereof;  
The world and they that dwell therein."

"Above the voice of many waters,  
The mighty breakers of the sea,  
The Lord on high is mighty."

"The day is thine, the night also is thine."

"Even the darkness hideth not from thee,  
But the night shineth as the day."

4. Song. "Father, We Thank Thee for the Night." No 2. *Songs for Little People*.

5. Prayer service.

a. Preparation  
Everything in the world about us tells us of God, our Father, and of his care.

Who would like to tell of some of the things he has seen this summer that speak to us of God?

(Allow a few moments of free conversation encouraging the children to talk about what they have seen.)

Who made the world? To whom does it belong?

"The earth is the Lord's and the fullness thereof;

The world and they that dwell therein."

What is meant by "they that dwell therein"? Name some of the little children with red, yellow, brown,



Memory Verse Card. Pattern to be Traced and Drawn and Verse Written

black and white skins. Does God hear them when they speak to him in all these different languages? Yes, "Jehovah is nigh unto all them that call upon him."

(Let the children mention some ways in which God has been caring for his creatures and for them during the summer.)

#### b. Prayer

(Include in the prayer the things mentioned by the children and let them repeat it sentence by sentence after the superintendent.)

Our Father in heaven, we thank thee today for the beautiful world in which we live. We thank thee for caring for all the seeds and flowers and for sending the sunshine and rain to make them grow. We thank thee for teaching the birds how to sing and how to build their nests. We thank thee for the trees with their green leaves in the summer and for the red and yellow leaves in the fall. We thank thee for thy care over all the children everywhere; for giving us homes and food and clothes to wear. We thank thee for keeping us safe from harm. We thank thee for thy great love for us and for sending Jesus to us. O Father, help us to love thee more and to "please thee ever in our work and play," for Jesus' sake. Amen.

#### c. Song response. *A Prayer for Each Season.* (Verse 3.) No. 10. *Songs for Little People.*

"Friend so gentle, kind and dear,  
Listen to thy children here,  
While they thank thee for thy love  
Shown in stars that shine above,  
Shown in frost, in cloud o'er-head,  
Shown in leaves of gold and red—  
Hear us thank thee."

#### 6. Recitation of memory passage by third-grade pupils.

The promotion class will repeat for us a Psalm which tells of God's care for us. *The Shepherd Psalm.* Psalm 23.

#### 7. Song. *He Cares for Me.* No. 12. *Songs for Little People.*

#### 8. Offering service.

##### a. *Giving verses*

What did Jesus say about giving and receiving?

"Freely ye received, freely give."

What kind of a giver does God love?

"God loveth a cheerful giver."

How much shall we give?

"Every man shall give as he is able."

##### b. *Presentation of offering*

##### c. *Offering song.* Page 12. *Carols.*

##### d. *Prayer*

"We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee." Amen.

#### II. First Lesson Period

#### III. Assembly Period

##### 1. Birthday service

From the different programs in which birthday services are given in full select a service which has been found pleasing and helpful to the children.

##### 2. Special feature

As a special feature let a group of the graduating pupils dramatize one of their stories or one of them may read to the children of the department a story which he has written in his own words.

#### IV. Second Lesson Period

#### V. Closing Service

##### 1. Recitation of memory verse by first and second-grade pupils.

"While the earth remaineth,  
Seedtime and harvest,  
And cold and heat,  
And summer and winter,  
And day and night  
Shall not cease."

##### 2. Song. *Closing Prayer.* No. 98. *Songs for Little People.*

"Dear Father, bless each little child,  
And keep us all, we pray,  
Safe in thy loving care, until  
Another Sabbath Day."

#### The Children's Offering

By Johnie Batton Wood

HOW can we make the child's offering be a matter of the heart instead of the hand? We have heard and read so much about the importance of it, but has any one given us a tangible, workable scheme whereby we might get correct results?

This matter of the child's offering has caused me much thought. I have worked and planned and prayed that it might truly be a love gift and that the child might be well trained in the correct spirit of giving. I am going to give my plan, hoping it will prove helpful to others.

In the first place, giving is a part of worship and the offering should never be taken in a careless, haphazard manner, but in a quiet, reverent way. It is well to talk about the money that is being given, to

tell what it is going for, the good it is going to do; how they, the children, are helping many people by bringing this offering. By using the Bible verses about giving they learn what Jesus said about it.

Take the offering in appropriate receptacles, making the whole service attractive as well as worshipful. Japanese wooden trays, small canoes and other interesting articles may be found in the ten cent stores. Be sure the children know where the offering is going. Let one of them tell you and the other children so you will know that they understand.

Nor is money the only offering to be brought at this time. There's the "little China shoe," and each one who gets a new pair of shoes brings a thank offering to help buy a pair for a less fortunate child.

Then there's the "button box." The children bring loose buttons they have found to send to the children at the orphans' home. There's the "tinfoil basket" too. All the tinfoil on gum or candy is carefully kept to put into the basket to be sold, and the money goes for fresh eggs and milk for the children in the tuberculosis camp.

There's the "church bank." The money that we put in this bank helps to make God's house beautiful. If we should be paid for an errand, minding baby, setting the table, etc., instead of ice cream cones or lolly-pops, we deny ourselves and put the money in the church bank to make our room lovely. There's the gift of "flowers" for the sick or shut-in.

Then the birthday gift. A "coin" for each year, to be used at Christmas time "to make some one happy." (Usually toys for poor children.)

A special gift or offering should be planned and talked about ahead of time. If little banks or receptacles are given at least a month in advance and each Sunday the special gift is talked about, the children will have a part and will know just why this special offering is being taken and where the money is to go.

Teachers and officers should realize the value of being imitated in the matter of giving. Let me tell you what happened once. The children were putting their self-denial offering in the "church bank" and one little boy stammered and could not seem to remember just how he made his money. I suggested, "Maybe mother just gave it to you." He seemed grateful to have me suggest that he could tell the truth about it. Since that time I ask, "Did you really earn this, or was it given to you?" and I believe they are truthful about it. At any rate I give them the choice, whereas I had not thought of it before.

The giving part of any program can be a joyous, happy time. Through stories, prayer and talks that arouse interest, the child may easily be led to be eager and happy to give.

## SONGS FOR AUTUMN AND CHRISTMAS AND HOW TO TEACH THEM

EVEN though the summer days are still with us, it is not too early to plan the songs our primary children are to learn during the rest of the year. To be complete, or as nearly so as we can make it, five new songs, including songs of thanksgiving and one or two that may be used in services of worship throughout the year must be added. The following list is suggested:

1. *Come, Ye Thankful People, Come.* Found in most hymnals.
2. *For the Beauty of the Earth.* Found in most hymnals.
3. *Can a Little Child Like Me.* First Book in Hymns and Worship; Songs for Little People; Primary and Junior Hymnal.
4. *Jesus Loves the Little Children.* Carols; Primary and Junior Hymnal; A First Book in Hymns and Worship.
5. *I Think When I Read.* Songs for Little People and other hymnals.
6. *Jesus, Friend of Little Children.* Songs for Little People.
7. *Grace Before Meat at Hampton.*
8. *The Blessed Day.* Songs for Little People.

Do not be alarmed at the length of the list. The first may be an all-season one. The second or third may come along in September, the fourth or fifth or sixth will follow in October, the very brief seventh will be hailed with delight for busy November, and the eighth, because it has a folk melody, will charm, on its presentation day, November 30, not only your own primary children, but their children's children!

By Martha Barnhart Harper

*Come, Ye Thankful People, Come* should be sung by the superintendent and her teachers the very first Sunday in September, after an informal discussion with the children about the ingathering of the harvest. Always use the hymn as a processional or recessional. The second stanza may be omitted, or the first may be used alone. If the hymn is used in some way every Sunday until Thanksgiving, it will by that time have been memorized by the girls and boys.

Every child should know *Can a Little Child Like Me.* If that song is familiar, introduce the very appropriate hymn, *For the Beauty of the Earth.* These gems are not only seasonal but they are in season every month of the year, and their refrains offer excellent responses to follow after prayer. See that the pianist fills in the chords, just as if she were playing the organ.

*Jesus Loves the Little Children* is an appropriate song to teach in October when the beginners' class comes into the primary room. Note that the words tell a story, and be particularly careful to enunciate well. Clear enunciation, you remember, helps to produce clear tones. Sing "list-(t)en," not list-(t)un," "children," not "chil-drunk." Sing "Jesus" with reverence. Repeat the words of Jesus, Mark 10:14, every time the song is sung.

If *Jesus Loves the Little Children* has been memorized before substitute two stanzas of *I Think When I Read* or *Jesus, Friend of Little Children.* The latter is a very satisfying prayer for the early morning.

### GRACE BEFORE MEAT AT HAMPTON

Thou art great and Thou art good, And we thank Thee for this food;  
By Thy hand must we be fed, Give us, Lord, our dai-ly bread. Amen.

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After we had used *Grace Before Meat at Hampton* in our room we discovered that only one child was using the prayer at home. Consequently a copy of the song and a note suggesting its use as an occasional substitute for the usual "grace before meat" were given to every child to take home. It is often necessary to explain the word *grace*, as I was made aware recently by a wee bit of a girl who said to me sweetly, "We don't say grace at our house, but we ask a blessing!" Copies of the grace may be obtained at the rate of ten cents a dozen from the Hampton Normal and Agricultural Institute, Hampton, Virginia.

Let the phonograph furnish quiet music or a march for the period of worship. Descriptive solos, such as *The Brook*, as played by Maud Powell, will be better appreciated following a wise bit of interpretation. The phonograph may be used in teaching a song after the song has been presented and a response has been made by the children, for often the words of the voice from the disc are not easily caught by the child. The following list of records may be purchased from any one of the leading talking machine companies. They will add variety to the days before and after Christmas.

*Christmas Bells.*

*First Noël.*

*O Little Town of Bethlehem.*

*Silent Night.*

*Hark! the Herald Angels.*

*Church Chimes—Adeste Fideles.*

*Medleys of Christmas Carols.*

How about planning a Christmas "sing" several weeks before Christmas to take the place of the usual Christmas party? Old carols may be revived, new ones learned. Those of us who remember the shock we received when, as children, we discovered that the tune we had been singing with the words of *Away in a Manger* really belonged to *Flow Gently Sweet Afton*, will see that our children sing the hymn to the setting by Carl Mueller. (See *Carols*, Leyda Publishing Company, and *Hymnal for American Youth*.) Every child will enjoy knowing that Martin Luther wrote this song-story for his own children.

To the Christmas music listed above we may add the following songs:

*The Blessed Day.* Songs for Little People. A detailed teaching plan is given below.

*What Child Is This?* Songs for Little People.

*We Three Kings of Orient Are.* Any hymnal or collection of carols.

*Comes the Christ Child Gentle.* Songs for Little People.

*Sleep, My Little Jesus.* Hymnal for American Youth.

*The First Christmas.* By Barnby.

### Teaching Plan

#### The Blessed Day.

#### Materials Needed

Pictures: Wise-men mounted on camels; presentation of gifts to baby Jesus; children giving gifts; the "heavenly host" singing praises; children singing; English carolers.

Screen upon which to fasten the pictures after they are introduced.

#### Presentation, First Stanza

*Thought*—(The story of the Wise-men has been told as a climax to the worship period. The superintendent holds before the school the pictures of the Wise-men and leads the children in discussing the pictures.)

Superintendent.—"Marion will name one of the gifts brought by these men who knew so very, very much. Yes, gold. What kind of gold things would one offer to a king? Another gift? Frankincense, a sort of gum which, when burned, gave a sweet smell. Incenses were burned before kings to give them pleasure. Myrrh, did Helen say? Myrrh is a gum used sometimes in making perfume. It was another present which would honor a king. What precious gifts these were, brought from countries far away to Christ, the King!

"We are all planning gifts for fathers and mothers and grandmothers, and, perhaps, some little children who would otherwise not have much in their Christmas stockings. Oh no, don't tell me! One keeps Christmas secrets to oneself! But when you made your Christmas list did you put down the name of your best friend, Christ, your King? On Christmas Day in the morning, what will you give to Christ, your King? Have you gold bracelets and chains? Have you frankincense to be burned to make a sweet smell? Have you myrrh, the precious gum for making perfume? What will you give him? I believe, of all gifts offered to him, Christ, your King, would like best to receive *love*. You know love—that snuggly feeling you have inside for your mother. How do you know she loves you? How can we show our love? If you bring love to Christ, your King, you do not look cross. Look at Charles" (who is beaming). "On Christmas Day in the morning little children may bring love and joy to Christ, their King. Listen!" (Sing through the first stanza of *The Blessed Day*. Enunciate clearly.)

*Model*—"What shall little children bring, on Christmas Day, on Christmas Day?" etc.

"What does the song say that little children shall bring? Do you look happy as you say it? When shall little children

bring love and joy to Christ, their King? Listen again!" (Sing through the first stanza exactly as before.)

"Who will sing the song with me? Now Catharine and Robert, who learned to sing the carol at home, and I will be the choir. Listen!" (Do not forget to sing with feeling.)

*Response*—(Give pitch, or first few bars, if necessary. Sing with the children after the command "sing!" but do not let them depend upon your voice. Lead with the expression of your face, and with your lips, not with your tones! If a phrase gives trouble, sing it, unaccompanied by piano, and have the children repeat at your command, "sing!" Do not be satisfied with imperfect reproduction. Then sing the carol stanza as a whole. Have the piano talk or sing alone as the school listens and *thinks* the words. Sing again. The song is easily memorized and many more children may be added to the "choir" as they learn the carol perfectly.)

#### Second Stanza

*Thought*—(Show pictures of the "heavenly host" singing praises, or recall the story of the angels and their song.) "The beautiful music these angels made were the first songs or *carols* that were sung in praise of the new born baby Jesus. They were so wonderfully sweet that they have been called 'the grand old carols.' Of all sounds offered to him, I think Christ, your king, loves best to hear 'the grand old carols' sung by little children." (Show pictures of children singing and of carolers.) "Are these people singing with sad faces? They are singing with all their hearts! Listen!"

*Model*—(Sing second stanza and proceed as with the first.)

"What shall little children sing, on Christmas Day, on Christmas Day?"

*Response*—(Children respond as in the first stanza.)

### THE BLESSED DAY (Christmas)

MARY MAPES DODGE  
*Animato*

Air adapted from  
"La Méthode Chorale Enfantine"

# A YEAR OF COMMUNION WITH THE FATHER

EVERY twelve months the teacher of tiny children must begin her work anew. Those on whom she has come to depend for responses to teaching pass on to other hands. She is left with a crop of new babies. They come possessing much or little or nothing of that which she desires above all things else to give them—consciousness of the heavenly Father. Some of them are timid and silent in this new experience of becoming a member of a group. Others are curious and talkative. A few are in tears. Most of them are wriggling. All are self-centered.

If she compares these babies with the group just promoted which has been the pride of her heart for many a week she is sure to be discouraged. She must never make the comparison between June, 1924, and October, 1924, but with memory and notebook to aid her make it between October, 1923, and October, 1924. Then one swift glance over the year that has gone will help her to see what this handful of untaught, untried, round-eyed, tearful, individualistic little wrigglers may become. It is for this purpose that these extracts from a teacher's diary are given.

## October 14th

"Every morning seems to say,  
There's something happy on the way  
And God sends love to you."

(Conant—*The Children's Year*, Milton Bradley.)

sang the children. Then they gathered about to peep into the paper bag which the teacher had brought.

What a delight! The bag was full of red autumn leaves. In went the little hands and soon they were scattering the pretty leaves on the floor in the circle.

The teacher was prepared to make use of whatever spontaneous activity the leaves suggested. This, she knew, was but a substitute for the real experience of playing with the leaves but all that she might hope to give these little city children.

"Let us walk over the leaves," she suggested and they did. Then a child began to gather them up, holding them by the stems just as if he were out under the trees gathering them. Of course all imitated.

Standing with the gathered leaves in their hands they sang the song again.

"When any one gives you anything nice what do you say?" she asked.

"Thank you," responded the children.

"These are the heavenly Father's leaves," the teacher added.

A picture of some children singing was shown. And the teacher sang to the children,

By Jessie Eleanor Moore

"Thanks to our Father we will sing,  
For he gives us everything."  
(Jones and Barbour—*Child Land in the Sunday School*, Arthur P. Schmidt Co.)

A picture of children praying was shown and then the teacher led in a prayer of thanks a single sentence long—"Our Father, we thank thee for the pretty leaves."

## October 28th

"Let us play we are walking in the park," suggested the teacher.

The children responded in high glee, pretending to kick the leaves as they walk.

"Now let us be the leaves," she suggested again and the children danced and whirled and then dropped to the floor. A brief story by the teacher of how the leaves cover the flowers and keep them warm led to telling what kind of flowers they were covering. Each child wished to tell until Edwin, being unable to think of another flower, ended it by saying "just grass."

"I wonder whose plan it is that the leaves should fall off the trees to keep the flowers warm?" asked the teacher.

"I know," said Robert, and his voice was hushed, "the heavenly Father."

"Tell it like a secret in some one's ear," suggested the teacher and Robert whispered in George's ear and George whispered in Alice's ear and so on until they came to Zona Maie. Zona Maie's eyes shone as she began to sing—

"Every morning seems to say  
There's something happy on the way  
And God sends love to you."

All took up the song and then they folded their hands ready for the prayer of thanks.

## November 4th

The soft music ended. Quietly the teacher opened the Bible which lay in her lap and read, "Let us sing unto the Lord."

"Let us sing unto the Lord," said Arthur after her and all the children repeated it. The pictures of the children singing and praying were looked at and commented upon.

"Well, why don't we sing?" said Muriel.  
"Yes, sing *Every morning seems to say*," suggested Zona Maie.

"Where shall we sing it?" asked the teacher.

"Standing at the window like the children in the picture," suggested George. They did.

"We have not said thank you to the heav-

only Father yet," said Zona Maie, which was just what the teacher was hoping for and so they were led to prayer once more.

## December 30th

The Christmas songs had been sung over again with great enthusiasm and all pauses in the singing had been filled in with reports of the great day, of company, of new toys, of good times.

"Let's tell the heavenly Father the things we are glad for," suggested George.

They were clamorous for a few moments, all talking at once. But a few soft chords from the piano restored quiet. They folded their hands and the teacher framed the prayer in a new way. "George is glad for his new suit. Muriel is glad for her sleeping doll. Zona Maie is glad for her mother and father. Alice is glad for her Christmas tree. Robert is glad for his sister. Amen."

The names had made this prayer very personal. They had moved one step nearer to framing their own prayers.

## January 6th

"Bread and milk for breakfast,  
And woolen frocks to wear,  
And a crumb for Robin Redbreast  
On the cold days of the year."

(Danielson and Conant—*Songs for Little People*, Pilgrim Press.)

sang the children.

"How many things there are to make us glad," said the teacher after they had played at feeding the birds and discussed plans for carrying crumbs to the feathered neighbors in the park.

"Oh, yes," said Robert, "the snow to play in and my new rubbers!"

"My mother and this church," said Zona Maie.

"All my friends and especially Mr. B—" (the pastor) was Flody's contribution.

Martha drew a long breath. "Just everything in this world," she added.

These phrases were used as given and the little chant "Dear Father, these things make us glad," (Colson, *First Primary Book in Religion*, Abingdon Press) was sung between each phrase.

## January 16th

The song about the Christmas baby in his manger bed followed by the song of the loving family had opened the session.

"I am glad for my mother," was Martha's comment at the first pause.

"Would you like to say that to the heavenly Father all yourself?" the teacher asked. She would. "Has any one else something to say to him?" the teacher continued. The children assented. "Very

well, let's all say together 'We thank thee, heavenly Father' and then you say just the thing that you wish to thank him for."

The heads were bowed. "We thank thee, heavenly Father," they repeated in unison. A pause. Then it came. "For my mother." "For our church." "For my Uncle Willie," "I have a new dress." "I had flapjacks and warm milk for breakfast." Several children spoke at once. The group repeated the phrase of a single child. It was not quiet nor orderly but it was reverent and it was theirs. Their first prayer spoken aloud.

#### April 2nd

They were ready for the story. The circle period has been full of references to the coming of the spring but the spring was late. Even as they talked the black clouds gathered and then a few flakes of feathery snow came down. Zona Maie caught sight of them. She rose and, standing on her chair, to get a better view out of the window, she clapped her hands. "Oh—eeee—!" she said. "Heavenly Father, you are so good to send us just a little bit more to play in."

"Thanks to our Father we will sing,  
For he gives us everything."

sang the children. Was it a spontaneous exclamation or a prayer?

#### May 21st

"In the morning when I awake."  
(Thomas—*A First Book in Hymns and Worship*, Abingdon Press.)

sang the children.

"I talk to the heavenly Father more times than that," said Zona Maie. "Sometimes when I play in the park I talk to him. Why don't we sing 'In the morning when I play'?"

"We can," said the teacher. "We will have to make a new verse for our hymn."

"In the morning when I play, Then it is I want to say," said Zona Maie.

"Thank you, thank you, Father," chorused the children.

"That is good but it isn't long enough. There must be another line," said the teacher.

"In the morning when I play, When I am having a happy time, Then it is I want to say," repeated Zona Maie.

"Thank you, thank you, Father," chorused the children again.

"When I am having a happy time doesn't sound just right. Find a word that rhymes like play, may, say, day," suggested the teacher.

Zona Maie caught the idea. "In the morning when I play, When I have a happy day, Then it is I want to say Thank you, thank you, Father," and it was sung enthusiastically. After that the hymn was never sung without it.

#### June 11th

*In the morning when I wake* had been



"Thanks to Our Father We Will Sing"

sung all through, including Zona Maie's verse.

"You can talk to the heavenly Father all the time," said George. "Whenever you want to."

The children took it up. "Yes, in the church." "And out in the park." "And out in the street." "And in your house." "And in your kitchen, even," concluded Flody. "It's nice, isn't it?" she added after a pause.

## Children's Prayers

**A**s a child of two or three years so I have been told, I learned the "Now I lay me down to sleep." Evidently it did not suit my feelings, for the third line especially was always gone over very hurriedly with additions of my own composition. The whole unsatisfactory affair of learning and repeating was forgotten so that I now have no recollections of the matter. I do recall very distinctly that my mother was once ill; that I went upstairs alone (an act which required considerable bravery) and knelt beside my little yellow rocking chair. God seemed very near. I asked definitely and confidently that he would "make my mother well—as I could not very well do without her." My prayer was answered. Another oft-repeated phrase of my early days was that God would make me a really truly through and through, out and out Christian. I had strange notions of what was to occur in the process, but there was a definite end in view.

It has often been my joy to gather about

me small groups of children. We talk about prayer, about God's presence and his interest in us. Then we calmly think what particular thing we wish to ask of him or to thank him for. Quietly kneeling we voice our thought in a short prayer. In this way children have been led to utter their first public prayers. And it is with great satisfaction that I have seen these children grow into useful, prayerful young men and women.

One child came under my observation who had been taught prayers and had been made to say prayers by the score. He grew to young manhood without really knowing what it meant to commune with a loving heavenly Father who was interested in him and his affairs. A little quiet talk with the young man changed his thought about the whole matter. He went to his room to try "talking with God." He became a Christian; a man of prayer and later a minister whose success is due to his dependence on communion with the Father.

The boy whom I mention and I both came from homes where many prayers were said. However, we feel that there was a difference. The prayers he had heard were very formal, while the ones I heard were the expression from hearts in tune with God. May it not be, then, that children are influenced not alone by the sort of expressions they hear in their own homes and in the church which they attend? Older folks can also help the children by tactful talks in moments of thoughtfulness.—*Cecile Houghton Stury, Fort Atkinson, Wisconsin.*

## A POSTER FOR SEPTEMBER



The poster shown above may be used by mounting on a background of some suitable shade of cover paper or cardboard. Or it may be traced by the teachers

and the coloring done by the children. A light gray background of a larger size than the picture is suggested. Color the squirrel a darker gray and the leaves

green. The picture may also be used as a blackboard border, the units repeated as many times as desirable. To enlarge the picture, use a pantograph.

## Challenging the Junior

By Mrs. Vernon S. Phillips

THE busiest person in the church school is—not the superintendent, the teacher, the big boy in the Intermediate Department, or the mother in the adult class; but the boy or girl in the Junior Department. If you doubt this, follow one of them for a day and try to do all the things he or she does. You will need a vacation the next day; but you can revise your plans for your junior class or department while you are taking your rest. You will say to yourself, "There is enormous energy in the junior. He is busy every minute." And if you have insight into his nature you will add, "His interest is not in merely keeping busy, but in doing the things that seem worth while to him." And that is the truth. There are many things bidding for his time; but he does with his whole heart the things that *challenge* him.

Charles Murray gives us the picture of a boy—he must have been a junior—who was sent to watch the cattle, but lost himself in a more absorbing task.

"He cut a sappy sucker from the muckle rodden tree,  
He trimmed it, an' he wet it, an' he thumped it on his knee;

He forgot to hound the collie at the cattle when they strayed,  
But you should have seen the whistle that the wee herd made."

It is the picture of a real boy. If our memories serve us, we know how he felt. It was not the first day he was trusted to watch the cattle. On that day nothing could have made him forget his responsibility; but watching cows had become an old story, it had become dull routine, and on this day it was the idea of making a whistle that challenged him.

An appreciation of this phase of child life is of supreme importance to the teacher. The fact that it is ignored accounts for the dull eyes, the disorderly conduct and the irregular attendance of pupils in some of our church schools.

That the junior is preoccupied, the church-school teacher knows too well. There is the day school with its home work and athletic interests, the music lesson, and the paper route; there are things like the birdhouse, the rabbit hutch, the playhouse and doll clothes to make at home; there are books and magazines to read; besides parties, hikes, fishing expeditions, various kinds of ball games and scores of other things that call for the junior's time. Some teachers are convinced that in all of these things there is sufficient reason why the junior has so little time left to give to the church school. But others there are who are not defeated in their competition with outside interests. These tell us of the splendid loyalty of their juniors. We visit their schools and see for ourselves the in-

terest, the enthusiasm, and the fine spirit of their boys and girls. We conclude that the difference in these two types of school is not due to the pupils but rather to the superintendents and teachers. In the one there is only dull routine; in the other there is the challenge.

Let us think for a moment of the latter, the successful school. In the very atmosphere of the place there is a challenge. We find order and reverence. Everything that the eye rests upon—picture, poster, or banner—has an appeal. In the worship service there is unity. It has been planned carefully and has a purpose. The hymns and Scripture have been chosen to fit the theme for the day. The service is so conducted that it appeals to the best in the boys and girls. In the instruction period there is due consideration given the memory work and Bible geography and history; but there is also the climax of the lesson—the question that strikes at the heart of the matter, or the story that grips and calls for a response from within the child. In the work assigned for the week, there is a challenge. The pupils are not asked to do the same things month after month, nor such things as seem to them beneath their powers. They are assigned tasks that challenge—that call for the best that is in them. The things they are asked to do are made attractive, the work is definite, and the teacher goes with them—one step ahead—every bit of the way.

Now let us return to our own school to see honestly and truly what is going on there. The first thing that confronts us is that card outside the door—"I am late" (or "I am early"). If it ever had a challenge, that time was long ago. It has lost its appeal; why not discard it? We go to the secretary's desk and look at the attendance cards. "Why so many absences?" we ask. "Who is pulling harder at the children's interests than we are? We shall look into the matter and find a way of pulling harder ourselves." We listen at the classroom door or near the class groups about the tables. What does the sound tell us? Is it noise and confusion or is it the happy buzz of interest? We look into the eyes of our boys and girls and there, in an unmistakable way, we get our answer. The dullness or the light that is there tells us what our department is offering them—whether it is dull routine or a challenge.

We come at last to the place where the higher type of school challenges us. We decide to take our juniors seriously, to live close to them to learn their interests, their capacities, and their needs, and to give ourselves to them without stint. The way will open before us and we try earnestly to lead them. Our department shall not offer to our juniors routine only, it shall challenge them!

## Book Reviews

**The Child: His Nature and His Needs.**  
A contribution of the Children's Foundation.

**I**N this, its first important contribution, comprised in a volume of nearly 500 pages, fully illustrated, The Children's Foundation undertakes to review and to interpret present-day knowledge pertaining to child nature, and to the well-being and education of children.

It is recognized by all who are familiar with what is being accomplished today in the investigation of child life, child well-being and education on the one side, and in the actual care and training of children in the home, in the school, and in the community on the other side, that there is little or no connection between the two. Most of those who are in immediate contact with children, fashioning their intellect, molding their character, and influencing their physical development, have little or no acquaintance with the vast volume of data bearing on these matters which an army of investigators is securing at home and abroad.

Indeed, only the exceptional teacher, parent, social worker or layman has the time or the facility to assimilate even a part of the technical studies that are being conducted in our times on vital matters affecting the welfare of the young.

In *The Child: His Nature and His Needs* the Children's Foundation makes available for practical use and application, by parents, teachers, guardians, social workers, administrators and legislators, the conclusions of recent researches and thoroughly authenticated experiments and experiences in the training and education of children.

**Church Pageantry.** By MADELINE SWEENEY MILLER. The Methodist Book Concern, New York, Cincinnati. Price, \$1.00 net, postage extra.

The use of pageantry in religious education is becoming more and more recognized as one of the most appealing ways of presenting great truths. The importance of the subject is ably discussed in *Church Pageantry*, which devotes several chapters to the development-type and structure of pageantry.

Helpful suggestions are offered to directors in organizing a pageant and in selecting and training a cast. The book is meant primarily for young people with the hope that the chapters will be used as a basis for discussion in study classes. At the close of each chapter are questions for discussion which will arouse interest in further reading and will test the thought powers of the young people. The book is recommended not only to those who are interested in pageantry but also to those who wish to make a study of the subject and to introduce this form of instruction and entertainment to their young people.



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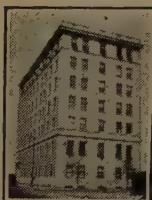
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TAKE ALONG A BOOK



## Religious Education in Early New England

(Continued from page 539)

### PREAMBLE

"Whereas, That good education is of the first importance to society, and numbers of children the offspring of indigent parents have not proper opportunities of instruction previous to their being apprenticed to trades; and,

"Whereas, Among the youth of every large city various instances occur on the first day of the week, called Sunday, a day which ought to be devoted to religious improvement, being employed for the worst of purposes, the deprivation of morals and manners, it is therefore the opinion of the subscribers that the establishment of First Day or Sunday schools in the city and Liberties would be of essential advantage to the rising generation, and for effecting that benevolent purpose, they have formed themselves into a society by the name, style, and title of 'The Society for the Institution and Support of First Day or Sunday Schools in the City of Philadelphia and the Districts of Southwark and the Northern Liberties.'"

The rules for the government of the schools of this Society, as printed in 1810, state in Rule I that,

"Persons of each sex may be admitted into these schools, in which they shall be taught spelling, reading, and writing, gratis. The reading of those who are capable, to be in the Holy Scriptures," and in Rule IV that,

"The school shall begin in the three winter months at half-past seven o'clock, and in the three spring and three fall months at six o'clock in the morning, and at one o'clock in the afternoon through the year; to continue open at least two hours each time."

A summary of the work of this First Day or Sunday School Society is given in the pamphlet from which we have just quoted, and in various other pamphlets preserved in the archives of the State Historical Society of Pennsylvania. The Society maintained several First Day schools in the city of Philadelphia and its suburbs during the period from 1781 to 1819. By the latter year a number of denominational Sunday-school societies had been organized in the city, and were operating schools in connection with local churches on principles similar to those of the First Day or Sunday School Society, with the difference that the latter Society regularly paid its teachers, while the church societies placed the work of teaching upon a voluntary basis, relying upon the benevolent interest of a sufficient number of competent persons to supply teachers for their schools without pay. In view of this situation, and of the fact that the denominational schools had to a very great extent depleted the ranks of those

<sup>1</sup>A Century of the First Day or Sunday School Society, p. 66.

<sup>2</sup>Pamphlet E\*, page 924, Vol. I. Historical Society of Pennsylvania Library.

attending the schools of the First Day Society, a change in the policy of administration of the latter was inaugurated, whereby the Society ceased to conduct its own schools, and undertook instead to lend financial and other aid to the schools of the several religious denominations which had entered the field.

## Glasgow Convention in History

(Continued from page 553)

(d) Members at large may be chosen by the World's Convention in session upon nomination of the Executive Committee.

(e) Persons who have paid at least the sum of one thousand dollars, or its equivalent in sterling or other currency, into the funds of the Association during the preceding four years, may be elected by the Executive Committee as honorary or life members of the Association.

**Officers:** The officers of the World's Sunday School Association shall be a President, seven Vice-Presidents, a Treasurer and a Recording Secretary. The Convention in session shall elect these officers upon the nomination of the Executive Committee of the Association. The Executive Committee may also name Honorary Vice-Presidents as may be deemed advisable. Vacancies among these offices during the quadrennium may be filled by the Executive Committee.

**Convention:** The Association shall hold a World's Convention every four years when practicable, at such time and place as may be decided upon by the Executive Committee.

The Convention shall be composed of all members of the Association who may be in attendance, and such visitors as may be authorized by the Executive Committee.

The number of delegates to each World's Convention and their allotment to the various units or countries shall be determined by the Executive Committee at least six months before the date of the Convention, and each unit shall be responsible for the approval of its delegates.

**Committees:** The Executive Committee shall consist of the elected officers of the Association and ten additional members at large, and the representatives of the several national and international units of the Association as hereinafter provided. The Executive Committee shall have power during the quadrennium following a Convention to co-opt additional members at large not to exceed ten.

Each unit of the Association properly qualifying under Section 8 of these by-laws shall be entitled to one representative upon the Executive Committee and to one additional representative for each half million members or major fraction thereof above the first half million of the Sunday-school enrollment reported for the unit at the last preceding World's Sunday School Convention.

The following Standing Committees shall be appointed by the Executive Committee each year at its annual meeting: "Central," "Business," "Field," and "Education." The duties of these committees shall be briefly as follows:

*The Central Committee* shall act as an emergency committee, and decide matters requiring immediate action between the sessions of the Executive Committee, and such other matters as may be committed to it by the Executive Committee. It shall be composed of at least fifteen members of the Executive Committee living in convenient access to the headquarters of the Association, including officers of the Executive Committee and Chairmen of the Standing Committees. It shall meet at the call of the Chairman of the Executive Committee as often as the business of the Association may require.

*The Business Committee* shall have charge of the business and finances of the Association, within the limits of the budget adopted by the Executive Committee.

*The Field Committee* shall pass on candidates for Sunday-school service in the field, and recommend policies of field administration.

*The Education Committee* shall advise as to the general educational policy for the field, including literature, lessons, and leadership training.

*The Business, Field, and Education Committees* shall report when requested to the Central Committee, and annually to the Executive Committee.

**Units (Sections):** Units or Sections of the World's Sunday School Association may be organized in any country or group of countries at any time under Section Six of the Charter. Such committees or bodies of Christian workers desiring to become a Unit of the World's Sunday School Association shall subscribe to the condition set forth in the Charter. And they shall also agree to the following:

To maintain a committee or similar executive body, which shall be electively representative of the evangelical denominations or churches operating within the country or district, and desiring such representation.

To use their best efforts in advancing Sunday-school and religious-education work throughout the country or district.

To prepare yearly in advance a program of work which they shall endeavor to carry out during the succeeding year, and send a copy of the same to the headquarters office of the World's Sunday School Association.

To make a written report at least once a year to the headquarters office of the World's Sunday School Association.

Sunday-school organizations complying with these conditions may be admitted by vote of the Executive Committee as units of the Association for their respective fields.



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## In Retrospect

The path of the pioneer leads into unknown trails. Sometimes the end of it is not what he sought. When Columbus began his voyage in search of India he little dreamed that he would find a new continent of untold possibilities.

And so the dreams of men do not always end as they had hoped for. Frequently it would not be well that they should. But men go on seeing visions of service, and in the providence of God these visions are wrought out in some larger way to his glory.

There was a group of Christians—members of different bodies—but all of them seeking to advance the coming of the Kingdom and increase the influence of Christ in the hearts of all people. Those in the group had a vision of a great service in a field which lay before them.

Believing that the Christian education of the child is of first importance in the program of Jesus, they also believed that those directly charged with the training of children should be sustained and strengthened by the experience of others engaged in like efforts. And they pondered how this might best be done.

It seemed the way was clear. It was thought that a means of communication for the interchange of experiences would help all teachers to impart the right instruction in the best way. And so there came into being **The Church School**, a magazine of Christian education.

The cost of publication of the magazine was underwritten by two or three of the publishing houses. Great interest was manifested by others, who felt that a need was being met. Later other bodies were invited to join the group.

The Disciples of Christ were not represented in the original group, but they soon recognized the value of the magazine. Leaders among them in religious education were insistent that this people should have their part in providing a magazine of such high ideals and such practical value.

And so for several years it has been the privilege of the Christian Board of Publication, representing the Disciples of Christ, to cooperate with other great bodies of Christians in the publication of **The Church School**. In this we have sought only to serve the cause of Christ.

But man proposes and God disposes. A new day has dawned in the field of Christian education. Twenty-eight great bodies are united in the new International Council of Religious Education. That organization will soon begin the publication of a new magazine, which it is believed will be of wide influence.

And so the trail of the pioneers will merge into this wider road. With some regret, it is true, but still rejoicing in having rendered a notable service, those bodies responsible for **The Church School** will make the way straight for the new **International Journal of Christian Education**.

This house will continue, as heretofore, to provide lesson material and allied essentials of the highest quality. We ask your careful examination of this, our last announcement, in the last issue of **The Church School**.

CHRISTIAN BOARD OF PUBLICATION

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### The Beginners Course

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The *Lesson Stories*, leaflets for the pupils, contain just the type of stories that will appeal to the mind and heart of a child. They are illustrated in the finest type of art, many of them being in four colors. The *Teachers' Quarterly* is a source of information for the teacher. Each lesson is carefully outlined.

### The Primary Course

Rewritten by Mildred J. McArdle

The leaflets contain Bible stories chosen for the truth contained in relation to the child's life, and for the purpose of inspiring in him a desire to live as God's child. The *Teachers' Quarterly* contains complete lesson plans, including suggestions for the pupil's response on Sunday and through the week.

### The Junior Course

Rewritten by Hazel A. Lewis

The whole course is planned to bring the pupil to decide to become a Christian. The pupil's book helps him to become familiar with the Bible and to feel an interest in it. The *Teachers' Quarterly* enlarges on the life situation of the pupil. Its instructions are concise and clear.

### The Intermediate Course

Rewritten by Harry C. Munro

The spirit of youth sets the pace for the progress of a generation. This course portrays the ideals of Christian living, and helps to fix the character that has been shaped in previous courses. The lessons and teaching materials are based on the needs of the various groups.

### The Senior Course

Rewritten by Carl B. Swift and Vera S. Munro

The pupils of high school age are facing life with a new interest and a new attitude. This course is planned to help them study their life problems from a Christian point of view. The lessons point to service as the true basis for any type of life work.

### The Young People's Course

Rewritten by Clinton Lockhart and Cecil F. Cheverton

Permanent attitudes are being fixed during the period covered by this course. Practical problems are being confronted. The lessons will center in the interests of the pupil. They are planned to help him face life with the right attitude toward God and toward his brothers.

Samples and full information will be sent on request. Please state the name of your school and the average attendance.

CHRISTIAN BOARD OF PUBLICATION

ST. LOUIS, MO.

## Current Motion Pictures

Reviewed by Elisabeth Edland

**A Prince of a King.** 6 reels. Exchange, Selznick, 729 Seventh Avenue, New York, N. Y. A usurper of a throne attempts to do away with the heir, just born, but the little fellow is found by acrobats in a basket where he has been hidden by a sympathetic soldier. He eventually escapes from his captors and falls in the clutches of the usurper. However, the acrobats once more kidnap the boy who again escapes and finds his way to the palace. He is placed on the throne and the usurper is arrested.

**Mother Goose Land.** 1 reel. Exchange, M. J. Winkler, 220 West 42nd Street, New York, N. Y. Out of the Inkwell Comedy.

**The Thrill Chaser.** 6 reels. Exchange, Universal, 1600 Broadway, New York, N. Y. Romantic comedy drama of adventures in the movies. An Arabian cowboy decides to become a movie actor. He does his work so well when doubling for the hero Sheik that he is engaged to double for a real Sheik.

**Johnny Swordfish.** 1 reel. Exchange, Educational Films, 729 Seventh Avenue, New York, N. Y. A monster fish with a bony bill that can pierce the plank of the stoutest boat. You see the fishermen on one of their dangerous expeditions. Humor is supplied by a fisher boy who does spearing on his own account and brings to his boat an exceptionally big monster. Scenes taken on South New England coast.

**Toilers of the Equator.** 1 reel. Exchange, Fox Educational, 126 West 46th Street, New York, N. Y. Showing life of inhabitants of native colony of Kikuya. Showing the customs and occupations of the people of the torrid zone.

## From Theory to Fact

(Continued from page 550)

public-school year. During these months the teachers in the church school maintain an unbroken contact with their pupils, but during the summer months many people from the cities and larger towns leave for country villages and summer resorts. For at least two and one-half months the give and take fluctuates; the church school is shown no mercy. The summer months can often be taken care of best by a special series of meetings which are individually complete.

The church school cannot function properly without direct contact with the home. The compulsion of the public school must be replaced by the leadership of the teachers and the interest in the home. This contact with the home is established most firmly through frequent form letters, quarterly report cards, and visitation on the part of the teachers. Each of these forms of contact is effective. The form letters should carry a friendly and instructive message. The report cards, though objected to at first, are looked for earnestly by the boys and girls, and are welcomed by the parents if they are based only upon merits. There should be no demerits in a church-school rating system. The visits of

the teachers are gladly received by parents and have a remarkable effect upon the cooperation of the home with the school.

Promotion and graduation are welcomed by every pupil when no one is held back. Such a type of periodical advance is not only possible, but necessary. To hold back a pupil is to beckon to trouble. Promotion and graduation certificates can be procured from the large publishing houses marked "having satisfactorily completed the work is promoted," "promoted with honor," or with only "promoted." The highest rated pupils in the school may be given special awards for efficiency. This form of promotion and graduation is an incentive for good work and steady attendance.

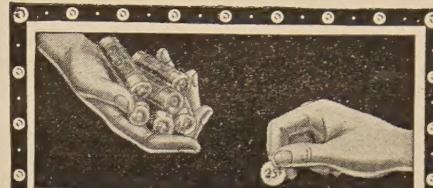
The church school on a strictly educational basis existed for a long time in the minds of religious educators as a condition of theory, but today we can consider it as a condition of fact. As an experiment it exists no longer, but as an institution of systematic education it is functioning as smoothly and as effectively as the public school itself.

## First Principles for the Teacher

(Continued from page 547)

man's inner spirit life, and the will of God to heal and cure and conquer all evil, all ugliness, and all disease. (3) The danger of shutting our eyes to the new light which is being shed on truth. Every day we are learning more of the history and authorship of the Old Testament. This history reveals the patient training of mankind by God and man's slowness in understanding him.

In teaching religion it is advisable (1) to avoid "putting children off" with anything that would need unlearning later on. If the teacher is ignorant on any point about which a child asks, he harms neither himself nor the child by confessing ignorance. Often he helps children by frankly sharing with them some of his own spiritual experiences. (2) To realize that we cannot get on in any department of life without a definite statement of our beliefs and goals. The child must think, but we must give him material for thought by means of clear, definite teaching of our faith. (3) To teach doctrine as our Lord taught it, that is, by leading his disciples along a pathway of thought so that they naturally reached a conclusion which was the truth he wanted them to remember. Much can be done through suggestion. The spirit is that in man which has the power of "perceiving" God, of receiving from him, and of holding intercourse with him. Prayer is a vast spiritual activity, and embraces more than we sometimes think. The child must learn the meaning of it through practical training. The vital life of the spirit within the teacher is the fire from which the child catches a spark.



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### Getting Together

(Continued from page 554)

class activities is prevented. To illustrate again, in another department worship at the Sunday morning church-school department session and at the Sunday evening devotional meeting of the Epworth League is planned by the devotional committee. That is to say, the devotional chairman from each club-class helps plan these services. He can do so with all the needs and reactions of his group in mind. Moreover, he can carry into his club-class meeting the right sort of preparation for these devotional services and the right sort of follow-up afterward.

With this type of organization divided into committees and organized about aspects of a complete Christian program, there is made possible just as much co-operation between groups as the particular activity demands. The club-class is the governing unit. But by means of the representatives which it has on each committee it can plan its program in accord with the whole. It can unite with one, two, or three, or all the other club-classes in any kind of activity, whether the activity be play or worship or some form of service.

A fact of vital importance is that connections with larger overhead organizations are not severed. One club-class, through its missionary meeting once a month, holds its status as a Queen Esther organization. The Epworth League is a vital part of the District and world-wide Epworth League. Yet contacts can go even farther. The individual club-classes are encouraged by their leaders to cooperate from time to time, not only with other groups within the local church or denomination, but also with national bodies which are serving special needs. Thus a club-class may from time to time carry out part of the program of the Red Cross Home Service or aid the Child Welfare League; use the Playground and Recreation Association of America, or work through the city Charity Organization Society. When the bond is on the basis, not of artificial names and insignia, but of a common purpose, they come to have a feeling of fellowship in the best sense.

So the four general principles laid down in the beginning have been met. The club-class is the free autonomous unit, correlating its Sunday and week-day work into one great task of service for the Master. There is provided for it a wise, truly democratic leadership. There is available a network of communication between these organizations which is flexible but efficient and which encourages cooperation on the basis of common purposes. Finally there is preserved all the value of the denominational bonds and the added worth of contacts which lead into more and more effective interest in all kingdom-building organizations. In a cooperative rather than a competitive sense, "We, being many, are one body in Christ."